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Jesuit Educational Quarterly

JUNE 1956

REPORT OF THE EXECUTIVE DIRECTOR

JESUIT EDUCATION AND THE SPIRITUAL EXERCISES

"PERSONALIS ALUMNORUM CURA"

THE PRINCIPAL AND THE GIFTED STUDENT

BRAWN ON OUR CAMPUS

Vol. XIX, No. 1

(FOR PRIVATE CIRCULATION)

Contributors

FATHER CORNELIUS J. CARR, Principal of Saint Peter's Preparatory School, Jersey City, investigates the problem of brain and brawn on the high school campus and finds that the athletic program kept within proper bounds does not disrupt the intellectual life of the school.

FATHER WILLIAM F. FAY, Principal of St. Xavier High School, Cincinnati, views the gifted student with the eyes of a high school administrator and investigates methods of providing for optimum development of his abilities.

FATHER ROBERT A. HEWITT, of Boston College, formerly Rector of Boston College High School and Cheverus High School, meditating and pondering over the phrase of the *Instructio*, "Personalis Alumnorum Cura," finds real meaning in it for Jesuit teachers and administrators.

MR. NEIL HURLEY, working on a Doctoral Thesis at Fordham, has done wide research on the problems arising from the automation of modern society. He looks to the future of the Humanities in this automated society.

FATHER JOHN LAFARGE of *America* with his rare combination of speculative insight, intellectual depth, graceful pen, and wide variety of experience, points up the role of the Spiritual Exercises in Jesuit education.

FATHER EDWARD B. ROONEY as Executive Director, gives his annual report on the problems facing Jesuit education in this year 1956.

Under the heading NOVA ET VETERA ET CETERA, two classicists of note, FATHER J. STANLEY BOWE of Weston College and FATHER DANIEL J. CHARLTON of Los Gatos, comment on things of interest to the lovers of the Classics. This would seem to interest all Jesuits.

EDUCATION IN SPORT is an excerpt from an address of an eminent authority, His Holiness Pope Pius XII.

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Jesuit Educational Quarterly

June 1956

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THE JESUIT EDUCATIONAL QUARTERLY, published in June, October, January, and March by the Jesuit Educational Association, represents the Jesuit secondary schools, colleges, seminaries, and universities of the United States, and those conducted by American Jesuits in foreign lands.

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ADDRESS COMMUNICATIONS TO THE EDITOR

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JESUIT EDUCATIONAL QUARTERLY

Program of Annual Meeting Jesuit Educational Association

ST. LOUIS UNIVERSITY, APRIL 1, 2, 1956



GENERAL MEETING OF ALL DELEGATES

EASTER SUNDAY, APRIL 1, 8:00 P.M.

Saint Louis University High School, 4970 Oakland Avenue

Presiding: REV. LEONARD M. MURRAY, S.J.

- Greetings VERY REV. JOSEPH P. FISHER, S.J.
Provincial, Missouri Province
- Welcome to Saint Louis REV. PAUL C. REINERT, S.J.
- Report of Executive Director REV. EDWARD B. ROONEY, S.J.
- The Role of the Spiritual Exercises
in Jesuit Education REV. JOHN LA FARGE, S.J.



DINNER MEETING OF ALL DELEGATES

MONDAY, APRIL 2, 6:30 P.M.

Fusz Memorial, 3700 West Pine Boulevard

Presiding: REV. EDWARD B. ROONEY, S.J.



MEETING OF COLLEGE AND UNIVERSITY DELEGATES

MONDAY, APRIL 2, 10:00 A.M.-12:30 P.M.

Room 120, Davis-Shaughnessy Hall

Presiding: REV. MAURICE E. VAN ACKEREN, S.J.

J.E.A. Commission on Liberal Arts Colleges:

- Report of Commission REV. EDWARD A. DOYLE, S.J.
- Catholic College and Diploma
Program for Nurses REV. JOHN J. FLANAGAN, S.J.
- Objectives of Catholic and Jesuit Higher Education:
- Exposition: REV. ROBERT J. HENLE, S.J.
REV. GEORGE P. KLUBERTANZ, S.J.
REV. EDWIN A. QUAIN, S.J.
- Discussion of the Exposition

MONDAY, APRIL 2, 2:00-4:30 P.M.

Presiding: REV. RICHARD F. RYAN, S.J.

- The morning panel will answer difficulties and
objections presented by REV. CHARLES S. CASASSA, S.J.
REV. WILLIAM WADE, S.J.
- Discussion by audience and panel members

MEETING OF JUNIORATE DEANS

MONDAY, APRIL 2, 10:00 A.M.-12:30 P.M.; 2:00-4:30 P.M.

Room 114, Davis-Shaughnessy Hall

Presiding: REV. WILLIAM D. RYAN, S.J.

MEETING OF SECONDARY SCHOOL DELEGATES

MONDAY, APRIL 2, 10:00 A.M.-12:30 P.M.

Room 220, Davis-Shaughnessy Hall

Presiding: REV. GERALD R. SHEAHAN, S.J.

J.E.A. Commission on Secondary Schools:

Report of Commission REV. J. VINCENT WATSON, S.J.
Chairman

A Study of College Success of Jesuit High School

Graduates in Jesuit Colleges REV. PAUL V. SIEGFRIED, S.J.
 "Personalis Cura Alumnorum" REV. ROBERT A. HEWITT, S.J.

MONDAY, APRIL 2, 2:00-4:30 P.M.

Presiding: REV. CARL G. KLOSTER, S.J.

Keeping Athletics in their Place REV. CORNELIUS J. CARR, S.J.

Making Provision for the Gifted Student:

Administrative Adaptation REV. WILLIAM F. FAY, S.J.
 Classroom Adaptation REV. MICHAEL P. KAMMER, S.J.



MEETING OF GRADUATE SCHOOL DELEGATES

MONDAY, APRIL 2, 2:00-4:30 P.M.

Room 115, Davis-Shaughnessy Hall

Presiding: REV. ALLAN P. FARRELL, S.J.

Institutional Plans for Pre-eminent Doctoral Programs

Evolving Plans for New Doctoral Programs Discussion by
 Members of the Commission

MEETING OF SCHOOLS AND DEPARTMENTS OF
BUSINESS ADMINISTRATION DELEGATES

MONDAY, APRIL 2, 2:00-4:30 P.M.

Room 109, Davis-Shaughnessy Hall

Presiding: REV. MARTIN F. HENNEBERRY, S.J.

Panel Discussion: "This Business of Business Education," pamphlet by
 REV. JOSEPH A. RYAN, S.J.

Panel: REV. JOSEPH A. BUTT, S.J., REV. THOMAS F. DIVINE, S.J., REV.
 W. SEAVEY JOYCE, S.J., REV. HENRY J. WIRTENBERGER, S.J.

Discussion and Problems from the House



Report of the Executive Director

EDWARD B. ROONEY, S.J.*

Since Saint Louis University, the first Catholic University West of the Mississippi, is host to the 1956 Annual Meeting of Jesuit Educational Association, it is fitting that the report of the Executive Director of that Association should begin by the mention of two topics which, while of national interest, focus attention on Saint Louis University.

The first topic is a sad one. It is to announce officially to the delegates the death on February 15 of Reverend James B. Macelwane, S.J. The name of Macelwane is of course known throughout the United States and is always associated with science. So true is this that progress of science and the name of Macelwane seem almost synonymous.

To recount the story of Father Macelwane's leadership in science would take much more time than is at my disposal this evening. Let me, however, mention just a few items which are indicative of leadership that he exerted in the world of science. He was the organizer of the Jesuit Seismological Association and remained its president up to the time of his death. He established the first Department of Geophysics in the Western Hemisphere. He was a pioneer in the use of geophysical exploration for oil.

That his leadership was recognized by his fellow scientists is clear from some of the positions for which he was chosen. Thus, he was president of the American Geophysical Union, vice president of the Group for Geology and Geography of the American Association for the Advancement of Science, president of the Missouri Academy of Science, president of the Academy of Science of Saint Louis; in 1954, he was head of the United States delegation to the International Union of Geology and Geophysics. For the last two years Father Macelwane was a member of the National Science Board of the National Science Foundation. Let this little human-interest item be indicative of the impression he made on the National Science Foundation. A few days ago Father O'Reilly received a telephone call from the office of the National Science Foundation asking him to send to the office a photograph of Father Macelwane. It is evident that the staff of the Foundation felt his influence and wished his

* Report given at the General Meeting of All Delegates, Annual Meeting of the Jesuit Educational Association, St. Louis University, April 1, 1956.

picture to grace the walls of that office which will have so much to do with carrying on work that Father Macelwane inspired.

Although during many years Father Macelwane had the added burden of administration as department head or dean, he never permitted his work in scientific publication to diminish. We are told that a listing of his scientific writings covers nine typewritten pages.

But if Father Macelwane was known as the leading Jesuit scientist in the United States, perhaps it is those of us who are all too rapidly becoming the "old generation" who best realize how much Father Macelwane had to do with the foundation of the Jesuit Educational Association. It was he who was chosen by Very Reverend Father General in 1930 to be Chairman of the Inter-Province Commission on Higher Studies that made the study of Jesuit Education in the United States. It was under his Chairmanship that the famous "Report of the Commission on Higher Studies of the American Assistancy of the Society of Jesus, 1931-1932" was drawn up; it was under his leadership that the *Instructio* on Studies was drafted; it was under his leadership that there was placed in that *Instructio* among its very first articles one which called for the formation of a national Jesuit Educational Association. Hence, the fact that some 200 Jesuits from all parts of the United States and Canada are gathered here tonight for the opening session of the 1956 Annual Meeting of the JEA, is owing, in no small measure to Father Macelwane and to his close friends and co-workers, Father John W. Hynes, Father Charles F. Carroll, Father Albert C. Fox, Father Charles J. Deane, Father Edward P. Tivnan, who had the vision and courage to found the Jesuit Educational Association. In submitting its report to Very Reverend Father General the Commission stated: "In respectfully submitting its final Report the Commission desires to pay sincere and deserved tribute to its Chairman, Reverend James B. Macelwane, S.J., to whose zeal and ceaseless labor, whatever success achieved may be largely attributed."

I am sure now that Father Macelwane has gone home to God his interest in Jesuit education will continue in an even more powerful way now that he is so close to the Great Educator. We who have profited so much by his leadership will keep his memory green by a daily memento of him in our masses and prayers with perhaps an added prayer that we may walk worthily in his footsteps.

The second topic of which I wish to speak is also of national Jesuit interest; it also concerns Saint Louis University but is of a more joyous character. I refer to the Knights of Columbus Vatican Microfilm Library at Saint Louis University. Only those who have been intimately connected with the foundation of the Vatican Microfilm Library at Saint Louis

University have a clear realization of the hours and days and months of labor that have passed between that day just before Christmas in 1950 when a letter from the Prefect of the Vatican Library arrived at Saint Louis University granting permission to microfilm the manuscript collection of the Vatican Library and today when they are here at Saint Louis University, to be at the disposal of American scholars, microfilms of some 8,632,000 manuscript pages on some 664,000 feet of film. While we of the Jesuit Education Association are happy to offer our congratulations to *our* Saint Louis University on this history-making achievement, it is well for us to remember that as educators our reaction must go deeper than congratulations. It must reach to a realization of what Saint Louis University has placed at the service of American learning.

Already scholars and students from the far corners of the United States are beginning to realize what riches the Microfilm Library has opened to them, and are coming to Saint Louis University to make use of them. While we eagerly look forward to the day when the Pius XII Memorial Library will offer a fitting home for the Knights of Columbus Vatican Film Library, we should spread the good word that the Library is already at the disposal of scholars. It would be incongruous indeed, not to say unworthy, if the leaders of Catholic education did not make the first and greatest use of the treasures that have been brought to our shores by Saint Louis University. Soon we shall include as a supplement to a JEA *Special Bulletin* some samples of various types of research materials contained in the Knights of Columbus Vatican Microfilm Library. It is our hope that Jesuit Educators will make these treasures known to their students and that from the work of these young scholars a new day will dawn for Catholic scholarship.

THE WHITE HOUSE CONFERENCE ON EDUCATION

These days an educational meeting would be incomplete without some mention of the White House Conference on Education which was held in Washington in November, 1955. So much has been written on the White House Conference that I see no necessity of adding to the general literature. I shall confine my remarks to a few intimate observations on the Conference.

As you probably know, among the official delegates to the W.H.C. were the following Jesuits: Father Paul C. Reinert on the Missouri delegation; Father Edward J. O'Donnell, on the Wisconsin delegation; Father A. Lemieux on the Washington delegation; and Father Joseph C. Steiner, on the Michigan delegation. As a national educational association

the Jesuit Educational Association was invited to send a delegate. Your Executive Director was the JEA delegate.

My own impressions of the Conference agree neither with those who saw in it the panacea of all our educational problems, nor with those who held that it was an unmitigated failure, that it was "rigged" from the beginning. I believe that the idea of holding the White House Conference, while it undoubtedly had political overtones, was a sincere effort to get at a fair discussion of American educational problems. To the extent that it did stimulate state and local discussion and planning, I believe it was a success. It was successful too in getting people of entirely different backgrounds to sit around a table and in a fair and free manner exchange opinions of the good and the bad in American education and suggest ways of bettering the good and eliminating the bad. I have a feeling that the atmosphere would not have been half so friendly were it not that the representatives of private education showed from the beginning an understanding of the problems of public education and a willingness to cooperate in seeking their solution.

If one were to judge by the final reports of the Conference there was little consideration given to the problems of private education. My own opinion is that while private education played a decided minor role in the Conference—more was said about it than the final reports indicated. The report on financing education was to my mind, insulting in its reference to private education. Here are two quotations from that report: "The groups that considered the question whether non-public schools have sufficient revenue to meet present and anticipated needs agreed that the non-public schools were probably having financial difficulties in meeting their needs." And, "As means for increasing support of non-public schools, private and corporate gifts and grants and tuition fees were suggested." To be charitable, as well as just to the Conference, I have to say that I believe that statement was a purely gratuitous one on the part of Pearl Wanamaker and Edgar Fuller—the compilers of the final report on finance. Unfortunately, they like all too many delegates seemed to take it for granted that it was a White House Conference on Public Education.

The White House Conference Committee which prepared the Conference was given the specific function of making a final report to the President. This report has not yet been published. I had expected that it would be made up after an exhaustive study of the reports made at the various levels of the Conference itself. My understanding now is that the Conference Committee made up its own independent report. This final report should make interesting reading. On good authority I have been

given to understand that the Committee Report will contain a clear endorsement of the proposition that health and safety facilities should be provided for all children in both public and private schools at public expense. It will state that the extent to which this is to be done and the extent to which public funds are to be used must be determined at the state and community level, and must reflect existing laws and desires. In some ways this statement seems to go along with the view expressed by the American Bishops in their November, 1955 Statement.

In regard to federal aid for education I have been led to expect (again, on reliable authority) that the majority of the Committee on the White House Conference on Education will come out for federal aid *for school construction, for all states, on a temporary basis*. I suspect there will be minority opinions representing the two extremes on the question of federal aid, i.e., out and out unrestricted aid, and no federal aid at all.

PRESIDENT'S COMMITTEE ON EDUCATION BEYOND HIGH SCHOOL

President Eisenhower has announced that he will soon appoint a Committee on Education Beyond the High School—to study the problems of this area of education. Mr. Devereux Josephs will be Chairman of the Committee. Incidentally, Mr. Josephs was Chairman of the Advisory Committee which had the pleasant task of distributing some 260 million dollars to private colleges. Pressure will certainly be brought to bear on this Committee to recommend a White House Conference on Higher Education. In fact such pressure has already been exerted on the President.

Until I see more positive signs of the value of last year's White House Conference on Education, I cannot become enthusiastic about a White House Conference on Higher Education. Moreover, a bad taste still lingers in my mouth after the report of the last President's Commission on Higher Education.

ACCREDITING OF TEACHER EDUCATION

A considerable part of several recent issues of the JEA *Special Bulletin* has been devoted to reporting on activities in the field of accreditation of teacher education. This was done first of all because the developments in this field have been so rapid, secondly because so many of our institutions are involved in teacher-training programs, and thirdly because the form that this accreditation finally takes may have a considerable effect on the certification of the teachers, both Jesuit and lay, of our secondary schools.

Indeed the day may not be too far off when we will hear talk of the certification of college teachers. I believe, therefore, that we must keep abreast of the situation and we must be ready to do our share in helping to solve some of the problems in the field of teacher education.

I have no intention of repeating what has already been said in Special Bulletins. The only information I have to add is that at the meeting of the Western College Association held in San Diego, California, March 15-16, 1956, the Executive Committee of that Association recommended "that the Association continue the moratorium now in operation as regards relations between the Western College Association and NCATE." The Executive Secretary of the WCA was instructed to write to Mr. Armstrong, Secretary of NCATE and Mr. Selden, Secretary of NCA that the Western College Association was concerned not only with the matter of institutional representation on NCATE but also with the method of such institutional representation. It is obvious that the WCA did not take in good part the fact that the NCA had authorized its Executive Committee "to add the National Council for Accreditation of Teacher Education to the approved list of accrediting agencies when in the opinion of the Executive Committee it complies with the provision that there be majority control by institutional members."

This makes three regional accrediting associations, viz., the Western College Association, the Northwest Association, and the Middle States Association that have expressed dissatisfaction, even with the revamped structure of NCATE. Even though officers of the North Central Association seem to have expressed some displeasure at the action of the National Committee of Regional Accrediting Agencies in passing its resolution at Saint Louis on January 10, 1956, which practically called on the regionals to assume full responsibility for accrediting teacher education, the North Central's Committee on Professional Education made recommendations to the NCA that it continue to negotiate with NCATE to the end that the structure of NCATE would require a majority of voting members be chosen from colleges and universities. This same Committee desires that NCATE indicate that its chief area of concern is the professional portion of teacher education, that the rest of the program will remain the concern of the regionals, and that the major proportion of support will come from institutional sources.

I have given this matter of accrediting teacher training considerable thought. In all fairness I think I must admit that the matter has been badly handled. I know this is hind-sight; but what other sight is possible when we are forced to look at the past and a series of "faits accomplis"? In all fairness too I must recognize the desires of honest people to raise, where this is needed, the standards of teacher education, to provide some

reasonable ground for inter-state reciprocity in teacher certification, and, in general, to establish a framework for an honorable profession.

But we must remember that the preparation for the profession of teaching, at least in the United States, differs in many respects from that of other professions. It is unlike engineering, or dentistry, or law or medicine where all the training is done in special schools devoted to them and no other professions. While we do have a considerable group of teachers colleges, a high percentage of teachers still receive their training in liberal arts colleges. Incidentally, it is also interesting to note that many "teachers colleges" are abandoning that designation and are becoming regular colleges of arts and sciences, and that many of their students are no longer going in for teacher training programs. Moreover, a large portion of the training of teachers is still in the general fields of arts and sciences. That, of course, is as it should be, for, after all, before the teachers go out as trained technicians, they really ought to have an education.

Of late I have been thinking that if we are willing to settle for a national accrediting body for teacher education then we ought to start all over again. The structure I would favor would be a national association of institutions that engage in degree granting teacher training programs. Within this association there would be some sort of council on teacher education whose function it would be to accredit teacher-training programs in accordance with standards drawn up and approved by the national association itself. State officials, if brought in at all, would be brought in on a purely advisory basis. All actions of this council on teacher education would be subject to the approval of the association.

That in broad outline is what I would like to see. But maybe this is all a dream, and we are faced with a reality. In the face of the real and very complicated situation I still feel that the best advice I can give to Jesuit institutions is that which I gave in a recent issue of the *Special Bulletin*, viz. . . "be guided by your own regional accrediting association." They are the associations on which we depend more closely and through which we can exert more influence to see that our interests are protected and that the accrediting movement does not get out of hand.

REVISION OF THE EVALUATIVE CRITERIA

In this same field of accrediting our secondary schools will be interested in developments in the Cooperative Study of Secondary School Standards. The Cooperative Study is now engaged in preparing for the 1960 revision of the Evaluative Criteria. Dr. R. D. Matthews of the University of Pennsylvania is in charge of the revision. Recently I attended a meeting of the General Committee of the Cooperative Study. Dr. Matthews was

present and indicated to me again that the general tenor of the 1960 revision would be a return to the fundamental ideas of the 1940 edition. While I hope this is true we will do well to watch every stage of the revision.

I am sure that you will be glad to know that two of the New England representatives on the General Committee of the Cooperative Study are Catholics. At least I will not be quite as "lonesome" as I was at some meetings in the past.

FORD FOUNDATION GRANTS

Among the pleasant events of the past year I suppose we can place close to the top of the list the announcement on December 12, 1955 of the grant of \$260 million by the Ford Foundation to privately supported colleges and universities to assist in raising teachers' salaries and for other purposes. Since as we indicated in JEA Special Bulletin No. 192, December 14, 1955, a total of \$12,827,000 was given to Jesuit colleges and universities, I am sure that this group will be glad to approve a resolution of appreciation to the Ford Foundation which was drawn up by the Executive Committee of the JEA at its meeting here in Saint Louis this past week. At the close of this report I shall ask Father Maline to present the resolution. If it is approved we shall send it to Mr. Roland Gaither, president of the Ford Foundation. We shall also send a copy to Mr. Henry Ford, II.

DEAN'S INSTITUTE AT SANTA CLARA

It is not my intention to give a report on the Dean's Institute which was held at the University of Santa Clara last summer for that will be amply taken care of in the Proceedings of the Institute. I do feel however, that at this meeting we should pay tribute to Father Andrew C. Smith, the genial and competent Director of the Institute, to his able Assistant Directors, Father Charles F. Donovan, Father William F. Kelley, and Father Julian L. Maline. They planned and ran the Institute. Their plans were excellent; their execution was perfect. And so the Institute was a grand success.

But the best plans could never have been executed were it not for the marvelous arrangements made by Father Herman Hauck, President of the University of Santa Clara, and his efficient fellow members of the local committee on arrangements, for the cordial hospitality of Santa Clara, and for physical surroundings that came close to paradise. And so to the California Province, and to the University of Santa Clara we express the heartfelt appreciation of the JEA.

CRYSTAL GAZING

Twice in the last few weeks I have listened to two prominent and able educators conduct what might be called an educational crystal-ball seance. The first was conducted by Dr. Lamar Johnson, President of the Association for Higher Education, at the meeting of the Western College Association in San Diego. His crystal ball revealed to him an America with continued growth of population, new sources of physical power, automation to put the power to work, and the consequent increase of leisure time. Against this background this is what he saw for the future of higher education: college enrollment figures trebled by 1980; private colleges expanded but not in the same proportion public institutions and perhaps three out of four students in public institutions; vast expansion of junior colleges and adult education programs; students participating more actively in their classes, perhaps through an expansion of the case-study method; ever-increasing emphasis on research; an increased demand to serve superior students; renewed emphasis on those aspects of the liberal arts that look at the heart of problems; and finally increased faculty salaries. Dr. Johnson was not too optimistic about the plans of higher education for such a future.

At the recent meeting of the Constituent Members of the American Council on Education, Dr. Frank Bowles, Director, College Entrance Examination Board, first took a look at the past and saw the bulk of educational attention in America during the first half of this century given to a build-up of primary and secondary education so that enrollment in secondary education alone expanded from 11½ percent of eligibles in 1900 to 80 percent today. Teacher education was forced to expand proportionally.

According to Dr. Bowles, this vast growth of education was responsible, at least in part, for the steady decline in the percentage of youth in the labor force, the steady growth in per capita productivity, and the steady expansion of the economy in terms of capital investment. In other words, secondary education replaced the "apprenticeship," decreased the labor force, trained it better, made it more productive when it did come in.

But what now? In the field of primary and secondary education we have about reached the peak, percentagewise. Only in the field of higher education is there much room for expansion. Higher education dealt with 4 percent of eligibles in 1900, 15 percent in 1940, nearly 30 percent in 1954, and by 1965 will reach 40 to 46 percent.

With his supposition, then, that secondary education has replaced ap-

prenticeship of earlier days, and with the added supposition that the best explanation of the phenomenal growth of higher education is that higher education has become the instrument for servicing and creating new professions and "quasi" or "sub-professions." Dr. Bowles looked into his crystal ball and this, in part, is what he saw:

1. A broadening of the concept now controlling higher education, viz., selection according to ability to follow professions or cultural interests, to one resembling the concept controlling high schools, i.e., offering of opportunity to the fullest extent of individual abilities.

2. A sizeable shift of the 18-21 age group from the labor force to college and college enrollment reaching possibly 60 percent of eligibles by 1980.

3. Further development of teacher training programs for secondary schools and a possible development of training programs for college teachers.

4. Increased per capita productivity, and increased investment, particularly in technical fields.

5. Increased expansion of the economy.

6. Increased need of people with special skills—and further expansion of education to meet these needs.

With only a quick look away from the crystal ball to see how we were taking it, Dr. Bowles looked right back and came up with the prediction that in higher education we can look for: development of new professions and semi-professions and corresponding educational programs; continued emphasis on technological education; further development of graduate and advanced professional education; increased emphasis on talent search and placement; continued shrinkage, percentagewise of the liberal arts groups within higher education, counterbalanced by increase in the liberal arts content of professional education.

I am sure that you will agree that there is enough in these oracles with which we agree to give us pause, and to make us ask ourselves: "Are we planning wisely?" "How much of this growth can we be reasonably expected to absorb?" "How will we do it?" "What plans have we to increase our physical and educational facilities?" "What shall be the basis for our admissions program?" "What will be our best contribution to the future of Catholic Education in America?"

Maybe we can help one another answer these questions. Surely we are interested in them because in the last analysis—they may concern the salvation of souls and the Greater Glory of God.

Jesuit Education and the Spiritual Exercises

JOHN LAFARGE, S.J.*

These remarks are based upon a supposition. This is the idea that time has come for us, as Jesuits, to give a little more careful thought to the type of impression we make upon the contemporary world, especially the strength of our position in dealing with its more intellectually influential elements. This, of course, is an enormously wide order, and would, as thus expressed, cover an infinite range of activities, since all the works we engage in are either directly aimed at enlightening and influencing the minds of our fellowmen, or tend to this end implicitly. I am, however, considering more particularly the strength of our position in dealing with the more intellectually influential elements—regardless of the disputed question whether or not they are ultimately the most important. By our vocation and our tradition, as well as by the express injunction of superiors, we are bound to consider these elements with especial care. Moreover, we cannot deal with them in a purely didactic manner. We cannot hope to gain the minds of the contemporary world merely by issuing well considered arguments proving our own theses and refuting theirs. It is supremely necessary and urgent that we should enter into dialogue with them, that we should exchange thoughts freely and discuss with them as friends and equals.

In fact, such dialogue is unavoidable, if we are to maintain our position at all. We are judged, in the last analysis, not by what we say and propose on our own terms, but by what we say and propose when engaged in free and open interchange of thought with others who may differ or may agree with us.

When I say we, I have in mind not only ourselves personally, but those whom we educate. The supreme test of our success is not so much what we can achieve in our own persons as in the equipment for the dialogue with which we furnish those men and women who are the fruit of our educational toil. The world's eyes are fixed upon them in an ever increasing degree, questioning as to what they may have acquired in order to meet the shock of strange and unfamiliar thought. A sudden burst of

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prominence like the pictured *Life* article of October 12, 1954, put the spotlight momentarily upon some of the most outwardly conspicuous activities and personalities of American Jesuits.

What was the aftermath to that *Life* article? According to Miss Bourke-White, who took the pictures, the *Life* editors were greatly impressed by what, in their opinion was a most favorable response: an almost total absence of unfavorable or hostile comment, and an astonishing volume of praise from all over the United States. The story of the Jesuits as depicted in this highly summary and spectacular manner, seems to have registered with the popular imagination. This was in rather striking contrast with venomous attacks that poured into another picture weekly's office after it featured the lives of our American women religious.

One element that was noticeable in the *Life* article is inseparable from any popular presentation of American Jesuit activities as a whole. This is, that in the popular concept, in fact, in the mind of Catholic and non-Catholic people in general, the Society's educational work is closely associated with the idea of the Spiritual Exercises. The Exercises are looked upon as a sort of charter of our entire apostolic approach, hence a natural curiosity as to the connection between the two. In a broad sense, this dependence is true. The Exercises are our primary spiritual document, the starting point of our apostolate, the inspiration of our supreme decisions, the constant nourishment of our inner life. Yet the Exercises, for all their importance, are not the complete expression of our Holy Founder's mind. He expresses that mind also in the Society's Constitutions, in his other utterances and decisions, as well as in the corpus of unwritten tradition that belongs to the Society as similar traditions are the treasure of other religious Orders.

Without entering into this question, I should like to look upon the *Life* articles and their generally favorable reception as one more reminder of the very real interest which a surprisingly large segment of the non-Catholic world feels in what we have to say, as well as in the persons of those who say it: the persons of those who teach, and the persons and personal ties of those who are taught. In other words, I believe we need to do some earnest soul-searching, asking ourselves how far we are rousing ourselves to justify this interest and thus to meet the very real challenge of the present moment. For this moment may pass. We may find in a few years, or even sooner, doors of popular welcome now open will be closed to us and not readily opened again, because we may have neglected to make use of the present opportunity.

Please pardon a personal note. During the past couple of years I have had a number of rather exceptional opportunities to observe how much

keen interest exists among the leaders of the intellectual Catholic world who wish to know just what exactly we have to say. Let me put this more precisely. I say *among* these leaders. Plenty, of course, are indifferent; plenty are even hostile. Yet the number of those who will give hearing is sufficiently large, is sufficiently growing, to indicate a more than ordinarily open door, if we will only make the troublesome trip to Macedonia.

You say, we have spoken to them and they do not listen. But have we spoken to them in such way as they would wish to hear; I mean rightly wish to hear, for I am not implying any lessening or modification of our positions. On the contrary, these I believe we can state with the utmost frankness, and be respected for our frankness. What they do want from us, however, is an *affirmation*. Certainly, we can criticize, and genuine, well-reasoned criticism is always in order. But the most effective and palatable criticism flows logically from a positive affirmation. If I criticize the enemies of my country, I must first make very plain what I mean by my country, and why I hold its values so extremely high.

In thus emphasizing the force of affirmation in meeting the modern mind I am not just praising a certain type of rhetoric. In our confused, changing civilization, with its sense of appalling spiritual insecurity, there is an almost pitiful craving on the part of the masses of the people for a truly positive message, for a clear statement of the great ultimates of man and God: of God's majesty and transcendence, yet of man's hope, his true dignity, the possibility of people somehow, in some way, being able to live together in peace on the surface of the globe.

The Exercises themselves are supremely affirmative, although the *Life* article, by a mishap, failed thus to indicate. They announce precisely those great perspectives of time and eternity that pierce to the heart of contemporary man's anxiety. The very first word of the Exercises is an affirmation: "man is created." This has become commonplace for us, through usage, but those of us who give the Exercises to intelligent laymen are struck by the tremendous impact of these simple enunciations upon those who hear them for the first time. The Exercises affirm the Creator in His unique transcendence. They affirm by supposition the mystery of the Blessed Trinity. They affirm man in his true dignity, and the real value and dignity of the whole created world: its substance, order and beauty. Ignatius' pronouncement on the intrinsically negative, cowardly nature of sin, and the vast extent of its havoc in the world and in the individual, lays the path for an affirmative approach to the Creator through His Son, Jesus Christ. He leads directly from a terrifying glance into the abyss of our iniquities and their dread consequences in time and eternity to the presence of God in our souls; leads up to an intimate and

loving communication with the Word of God, up to the mystery of crucified love, up to a new and hope-filled life, up to action for Christ's Kingdom, *Quid agam pro Christo*. He then carries us on to the affirmation of the Church's mission in the world and our part in this mission. The Exercises are an affirmation of man's inner dignity, of Christ's love, of the Church's mission for the individual, of corporate Christianity, all starting from the affirmation of God Himself in His majesty, His goodness, and His intent for us.

The great illuminations of St. Ignatius correspond in striking manner to insistent demands of spiritual seekers of our own time. Total rectitude and operative love, taken not separately but together, complete, like body and soul, one, great concept of man and God in relation to the universe. Eminent natural scientists express not infrequently their interest in such a large concept. Let me quote as instance Roger Pilkington:

"It should not be thought . . . that the inability to frame a scientific theory that fits certain observable facts is in itself a reason for introducing concepts from theology, but it should at least cause us to pause and consider firstly whether we may not have made the elementary mistake of spending the best years of many professorial lives in searching for blindly random causes which do not exist. And if at the same time the whole situation smells strongly as though some other activity has been involved, then we should frankly admit it. It is really quite impossible to look deeply either into the very existence of life itself or into the course which evolution has followed without being struck most forcibly by the fact that, whereas it makes nonsense when interpreted without the concept of purpose, it makes the most magnificent sense when the idea of purposeful creation and guidance forms the back-cloth to the scene. And it must be remembered that the customary rigid exclusion of such an idea is based upon no more than a perfectly arbitrary drawing up of the rules of scientific investigation. The scientist of today, struggling to force the whole of nature through the sieve of randomness, and being disappointed when his efforts fail, would not have impressed his fellows three hundred years ago, and he should properly strike us as even more pitiable today."¹

These words of Professor Pilkington refer us back to the foundation of the Exercises.

Now here is my query, which, I think, we can all do some thinking on before we readily answer; for I myself cannot reply. Are these great affirmations of the Exercises reflected as they should be in our Jesuit education? This, I think, is a wholly legitimate question.

¹ Roger Pilkington, *Revelation Through Science*. Lutterworth: Lutterworth Press, 1954, p. 162.

The question then remains. Does our work reflect the great affirmations of the Exercises to the full extent that it might? Does it reflect the Exercises sufficiently to equip us for the great dialogue with the times which we must carry on now or never? Can we take risks or cut corners in this answer? This I leave for your consideration; only I wish to suggest or note a few considerations, where I think a special difficulty lies.

Affirmation is not confined to subject matter but is an attitude as well. A dialogue presupposes genuine cordiality, the assumption not only that the other man is morally good, in other words, is not trying to deceive me, which is simply elementary courtesy, but the very difficult assumption that the other man's intellect itself is integral. I disagree with him, it is true, disagree with him flatly and profoundly, believe that his conclusions are leading him on the wrong way, but yet I give him credit for having started the point where we went logically along together. There was a point at which he slipped, at which he turned aside, but nevertheless it does not imply a root of wilfulness and waywardness. This brings us to the ethics of controversy, and if I might say, not only to the ethics of the controversy but to the asceticism of controversy, a difficult discipline that imposes on one's own patience. But the effort is worth the trouble we give to it. We are seen, in the last analysis, as men of rectitude.

Affirmation is the language of hope, and hope paramountly is attractive to a world tormented by anxiety, an anxiety that increases as spiritual anxiety increases and as material anxiety diminishes. A career diplomat who spent some time in Sweden was talking to me the other day about the present condition of the Swedish people due to the startling decay of religion. Among various phenomena that he had noticed was the fact that losses caused by death, the separation from loved ones, were received by them with an agony of despair precisely because they had lost the hope of immortality.

Affirmation, to be effective, must have an avenue through which to make itself heard.

Obviously the first inquiry that comes to our mind is that of the human product of our education: the sort of men we create as the expression of our own philosophy. The Exercises do create men. Despite their name, they do not merely drill people. Nor do they achieve their results by some mystic yoga or subtle psychology. Their aim, and their method, is to recall to men's minds the great truths taught by our Lord Jesus Christ in the Gospel, to enable us to root out those disordered inclinations that obscure those great truths and prevent them from fructifying in our lives; to win us to the love and following of Christ as our calling in this world, and to move us to total dedication. For their efficacy they count not upon

their own rhetorical persuasiveness, but upon the operation of God's grace, speaking to us in the quiet of our own hearts, and enabling us to reach calm and reasoned decisions. In other words, the Exercises are instruments of the Holy Spirit in the creation of new men.

This is the same work, the same goal as that of our Jesuit education. Do we, then, create men who manifest, each according to his own measure of capacity, lesser or greater, something of the spirit of the Exercises themselves: self-directed men, not conformists to the age, not hollow or merely ornamental men? Do they, too, show that these great Ignatian affirmations of rectitude and of apostolic, charitable dedication have sunk deep in their minds and hearts?

Certainly we can say yes: in large and wonderful measure. We may have our Kevin McCluskey's, and the image of that handsome, agreeable, infinitely malleable and completely spineless product of Jesuit schools will doubtless haunt the public imagination for some time to come, as in former years it was haunted by some little Frank Skeffingtons that we managed to turn out. Yes, these types will continue to drop from the mill. But God knows the other types prevail, the vast roster among our 600,000 alumni of the United States who reflect our own training in one way or another, to the credit of God and country. Every now and then one or the other of these stands out, whose faith or zeal or courage flashes like lightning on a dark night: men of more than ordinary integrity, men of glorious zeal, of great vision, of courage and humility. And when we find them, we learn that it traces back to the hours they spent in the quiet meditations of the retreat. "It all began with Father Monahan out there in the White House," said one of our greatest and most apostolic Catholic laymen to me only a couple of days ago. "It was there I made my decision." We are not surprised to make a similar discovery, when another Jesuit college product of Ignatian spirituality, like Judge J. Skelly Wright of Louisiana, renders historic decisions on behalf of Christian justice and charity that will bring down many a storm upon his head.

Supremely important as is the creation of men of character, it does not dispense us from the laborious problem of intellectual and artistic creation. When we touch upon this particular issue we reach the heart of our problem in establishing a really adequate dialogue with the modern mind. We may frankly query whether we are doing our full share, in proportion to our numbers and our tremendously imposing institutional set-up, in the line of genuine creativity. Once more, we will utter words of thanks and praise for what has been achieved. It is not only a cause of thanks, it is also deeply significant that such wide acclaim is given to a

product like Father John L. Thomas' recent treatise on the American Family. We can name other names, and my only reason for not doing so is the fear of those whom, of equal merit, I should unwittingly omit. But are we swinging our full weight? I am not laying blame or finding fault. That is for the historians to assess. Only I say, let us take the present need much into our reckoning.

Certainly, this is no easy order. The atmosphere of our time and country is not over congenial to creativity. Opportunities are wide open for budding scientists, but, so it is reported, only if their work is functional from the start. The public shows little warmth to the man of pure research, even though he is ultimately of the greatest importance.

We welcome the philosopher, if he sticks to his job of answering the mistakes of other philosophers, and can knock Hegel, Kant and Freud into a cocked hat. But we are less than warm to the man who propounds new questions, or seeks out new and original methods of discussing the inevitable old ones—those questions, as Aristotle says, that always turn up and are never quite answered

The needs of the times require that Jesuit education deal directly and decidedly with the social issues of the day. This is the directive of our Very Reverend Father General, this is what the Church itself expects of us. The concrete applications make the ultimate test of charity. We may justly be proud of much that is successful, prosperous, admirable in the state of our country. But we cannot turn our backs on our society's many disordered aspects and its manifold threats to the integrity of our home and family life.

There is a distinct call for creative work along this line. Is such work along the lines laid down by the Exercises, or, to put it differently, can we excuse ourselves from such concern on the plea that the Exercises do not deal with social problems as such?

It is true that the Exercises do not undertake to set a pattern of life; not even of the entire spiritual life. They are not a manual or a guide book to ascetics, still less to the pattern of a Christian living in the world. But they do teach those basic attitudes of the spirit which are imperative for any genuine type of social reform; which inspire social action with true apostolic motives and thus distinguish it from mere humanitarianism, on the one hand, or self-seeking adroit politics, on the other. I believe our laymen's retreats should be encouraged, not to discuss these issues, but to inculcate such attitudes of character, zeal and wisdom as will enable Catholic laymen to fulfill their entire responsibilities towards their neighbor. They need to be taught that they *can* change men's indifference and prejudice, and thus work for a better social order. We likewise can urge

our retreatants to inform themselves on these issues, using the available channels of knowledge. It seems to me it is the natural office of Jesuit education to complement this process and to point the way.

We are cool to the non-functional in the line of science, but this is only a phase of a much wider evil that, unfortunately, has crept in deeply into our Catholic life, that of complacency with the mediocre, indeed, in many instances, a positive cult of the mediocre. The emotional case for the mediocre is often strong. It can wrap itself in the mantle of prudence, of popular simplicity, of efficiency, or precedent—not an ancient precedent, but a synthetic precedent that imposes those who do not take the trouble to inquire. And the mediocre is not easily challenged. Those who are disturbed by it are easily stigmatized as belonging to the lunatic fringe, of being perfectionists, or of trying to pose as *avant garde*. In some instances they are just that. When mediocrity is sufficiently entrenched, those who oppose it perform odd antics in the desperation and awkwardness of their effort. But without elaborating this matter further, let me note just these salient points.

First, mediocrity is not according to the spirit of the Exercises: no, not in any form. Ignatius was reasonable, he was human, so wisely human that he broke his Lenten fast to eat chicken when the doctor prescribed it. But he did not tolerate mediocrity. The Exercises aim at the maximum. They boldly seek perfection. They open up a limitless horizon of courage and love. They demand greatness of heart, and total dedication. The style is curt and austere, yet the images are sublime and infinitely compelling. Ignatius wanted nothing mediocre in his followers. It was not his spirit, nor is it the spirit of our education. The Baroque period was not according to our present taste: it was flowery and exuberant, but it was not commonplace. When our churches and schools were humble establishments off the beaten track, it made little or no difference whether or not they were mediocre or not. It was sufficient distinction and indeed a miracle that they existed. But today, when we Catholics spend some quarter of a million dollars annually upon institutional architecture and decoration, our mediocrity in many cases cries to heaven. And that cry deadens the gentle voice of that very truth which we would so readily proclaim. And it deadens our real creativity.

Truly creative work, after all, has its own laws. It cannot be produced mechanically by merely switching into some concentrated sanctuary of thought the activities scattered over an indefinite area.

Creation postulates contemplation, that intellectual contemplation which ought not to be uncongenial to those who by the help of grace faithfully practice the spiritual contemplation taught us by Saint Ignatius. And on the other side of the human picture fruitful intellectual contem-

plation postulates a generous cultivation of that much neglected and humble faculty, the imagination, which is the Cinderella to the proud elder sisters of inductive and deductive reason. Yet Cinderella holds the key which the older sisters seek in vain, the key to all great enterprises whether it be in the field of science or philosophy or literature or art. If you will pardon my quoting a somewhat ponderous jargon: "Many if not all of the structures of science are refinements, extrapolations, inferences, etc. . . . experiential qualities and relations as the qualities of art are enhancements, omissions, clarifications, etc., of the qualities of pre-analytic experience. Both science and art, in short, are symbolic abstractions from this matrix of immediately experienced qualities and relations."* In other words, the scientist, the philosopher, the artist each begins with an intuitive dream, though they treat that dream, unravel it, develop it, in totally different fashion.

Creation, moreover, implies cooperation, a condition which we as Jesuits are particularly able and privileged to fulfill. In fact, as we know, a certain myth has grown around us that we do cooperate to a far greater extent than is the reality. Mr. Jacques Maritain put this forcibly in his remarks in connection with the meeting of the Catholic Commission on Intellectual and Cultural Affairs last year:

"Given on one hand the danger of hopeless specialization, to which modern intellectuals are inevitably exposed, and on the other hand the particular urgent need that faith creates in us for integrated intellect, it is only when they are not only perfectly competent in their own special field but also capable of relating their own special work to great common work of Christian wisdom that Catholic intellectuals can fully answer their mission."

As for how we can develop the imagination, I leave that for wiser heads than mine to determine. But I cannot help feeling that we would produce more creative work in the strictly intellectual disciplines if we were more attentive to the theory and practice of the imagination. We would produce greater physicists, historians, psychologists, philosophers and theologians if despite the Bull *Scientiarum Dominus* we would discover ways and means to teach ourselves and others some of the simpler elements in the line of symbolic and esthetic form and intention.

May it not be because we have to a certain extent starved our imagination, that we have come rather a long distance from the spirit of the Exercises, which so honored the faculty of the imagination, and of the early days of the Society. May it not be because we have in many ways developed a sort of phobia of the imagination in its richer more varied

* Howard L. Parsons, *Symbols and Society*. New York: Harpers, 1955. p. 70.

aspects that we fail to develop that contemplative intuition that is at the root of all creative production. Contemplation requires leisure. One of our *America* contributors, himself a learned and diligent man, expressed a certain fear recently that too much leisure among the nation's masses might lead not to spiritual development but to a wider consumption of beer. Perhaps he was right. This might be the result of the four-day week. But certainly another view can be defended, that the common man can be taught ways and means of making his leisure creative. As for the beer, a godly man can readily adapt it to the requirements of the contemplative spirit. But a little more reverence for the imagination, a little more joy in the humble forms of creative work might dispose us to greater sympathy for those who do try and venture out into the further reaches of the dialogue with problems of the age. It will give us greater patience with those who are trying to meet a common ground.

The events of these last few days have, in a way, provided the answer to some of our queries. The recent changes in the Church's liturgy have drawn her worship closer to the ideas of the Spiritual Exercises, and by that token, to those of Jesuit education itself.

The liturgy in its present form is in many ways similar to the Spiritual Exercises. The events of Holy Week are, like the Exercises, as sort of compendium of the mysteries of our Redemption. They comprise in their brief space the mysteries of the Four Weeks, including the reminder of man's origin, his destiny, and of the way to salvation.

The Holy Week services were also themselves spiritual exercises, both of body and soul, in which the people participate. And they are Ignatian, also, in their pastoral emphasis. By means of them the great central mystery of the Faith is brought right into our daily lives, and we take part, as it were, in Christ's own action.

Today we are confronted with a vast mystery of negation, so vividly described by our Holy Father, Pope Pius XII in his message on Easter Sunday. It threatens us with the mailed fist, or it capers seductively before our eyes, or insidiously it spreads the poison of bitterness, division, enmity and despair. It is our blessed privilege to speak the word that all men wish to have spoken, the word of knowledge, faith, hope and love. Our strongest weapon is our complete assimilation to Him who affirmed His own Divinity by rising from the dead. We have lived with Him during these last few days in the witness of His own self-affirmation and through Him the affirmation of mankind. We are the companions of the risen Lord. May we begin our deliberations today with the knowledge that we have His blessing and the sure hope that He holds out for us and for all mankind.

Brawn on Our Campus

CORNELIUS J. CARR, S.J.*

There are those who would say that fraternities and football are institutions whose only value lies in affording entertainment to those on our campuses who shouldn't be there in the first place. This opinion may have some merit on the college level, but when applied to high school it is absurd. Ours is the obligation to develop the minds of our boys through a graduated curriculum, their emotional stability through a regulated spiritual and social life, and their physical powers through gymnastics and competitive sports.

I would never volunteer for this topic because a principal's attitude towards sports is under constant scrutiny, both by athletic protagonists and their critics. It is a difficult thing to walk the tight-rope between the two positions without alienating either one group or the other, and still confront the problems which must be faced and make progress towards their solution. One has to keep in condition for that feat, lest the same fate befall him which befell the tight-rope walker the night he was "tight" and the rope wasn't. To have to publish one's views, therefore, becomes a highly challenging task, and yet I intend to speak out boldly exactly what I feel on the question. In doing so at St. Peter's, nothing but good has resulted. Perhaps some good may result from my doing so here.

Let a brief sentence or two suffice to sketch the athletic picture at St. Peter's Preparatory School where I am stationed at present. Well known as a "blueribbon school" of the Society, St. Peter's has an enrollment of over a thousand boys. The sports program includes football, basketball, baseball, swimming and track. We have a Jesuit moderator of athletics, a head-coach and three assistant coaches for football, the same head-coach as coach of baseball, a lay coach of basketball, a layman for track, and a Jesuit coach for swimming. An intensely athletic spirit pervades the county in which we are situated, both in Catholic and in public schools. At weekly football games, our attendance averages about 3,000; for some games it runs over 10,000. The games are played, incidentally, in Jersey City's Roosevelt Stadium, which we shall share next year with a certain ball team from Brooklyn. The basketball team won the Peacock Tournament sponsored by St. Peter's College for Jesuit schools of the New York

* Presented at the Meeting of the Secondary School Delegates Annual Meeting of the Jesuit Educational Association, St. Louis University, April 2, 1956.

area, took the county and then the New Jersey State Championship this year for the sixth consecutive time, and also received an invitation to the Eastern States Catholic Invitational Tournament held yearly at Newport—and all this with a new coach, last year's coach now being basketball coach for Holy Cross. The only reason for enumerating these facts is to show that we have a heavy athletic investment and that on this question I am no armchair philosopher.

The full athletic program of our high schools includes the physical education and the intramural programs. Since these are rarely trouble spots, I am confining my remarks to the interscholastic program of sports.

Let me begin this discussion with reference to a recent *Instructio* by Father Janssens dated December 27, 1955. He talks of what he terms an "abuse found even among Ours": an excessive concern for sports. After a word about the value of sports, he stresses the need for a becoming restraint and urges that we keep athletics in their place. He is worried, quite obviously, about over-emphasis on athletics.

Let us first establish that athletics do have their proper place in a Jesuit high school. All of us would agree that a school without athletics would be a poor school indeed—from our own viewpoint as well as from that of our regional accrediting agencies. For we are committed by our educational philosophy to a boy's physical development in harmony with other phases of the educational process (*West Baden Statement*, Jesuit Educational Quarterly, October 1946). Athletics do indeed have their place in our school, even though it is essentially a minor one, and as such it must never interfere with, nor disturb the balance of, the more important phases of the educational program.

No activity is so susceptible to abuse as athletics, the major one being over-emphasis which is the product of several factors. If abuses exist in a school in any such combination as to indicate an over-emphasis on sports, it is the fault of the principal to whom the rector usually delegates the responsibility for athletic policy. The principal may inherit such a situation or he may be its occasion. In either case it is his duty to remedy it and to restore the balance which has been lost.

What are the factors of imbalance? Let me suggest the following:

- a) A rector who has lost perspective, for whom the summum bonum is not a good education imparted by approved Jesuit methodology, but rather favorable publicity for the school in any form.
- b) A principal who is willing to make academic or disciplinary concessions for athletes.
- c) A moderator of athletics whose thinking has been vitiated by prolonged contact with coaches whose lives are dominated by the world

- of sports—a condition aggravated by his own natural propensity for athletics and perhaps a limited intellectual interest in anything else.
- d) Athletic scholarships—disguised on the books and explained away, but reeking with the odor of that strongly masculine perfume which we might term “Essence of Locker-room.”
 - e) Team trips for scheduled games which involve a prolonged absence from class.
 - f) Immunity from scholastic sanction during the sports season in question.
 - g) Uncontrolled soliciting of senior athletes by interested colleges.
 - h) An excessive number of games—a danger particularly in basketball, the season for which is usually long anyway because of spring tournaments.
 - i) Mid-week night games—bad always because the official emphasis of the evening appears to be on athletics rather than on homework.
 - j) Irresponsible scheduling worked out in disregard of scholastic commitments—a baseball game, for example, during the June examinations, or freshman football try-outs before the freshmen have even been to class.

A basic code of action for a principal who embarks upon the task of bringing athletics into proper focus is this: The quality of athletics must be preserved while the irregularities of the athletic organization are removed or its policies revised. Where there is over-emphasis on sports, other school activities have automatically suffered. Balance is partially restored not by beating down athletics, but by building up other activities to a counter-balance. The Sodality, League of the Sacred Heart, band, dramatics, publications, debate, glee club—these must receive an obvious and strong endorsement by the school and all possible steps must be taken to enhance their appeal to the students. Therefore, to rectify a bad athletic picture action must be taken on two fronts: a build-up of other characteristically Jesuit extracurriculars, and the gradual eradication of abuses found in the athletic organization under study. We are concerned only with the latter here.

Presuming an accurate and Jesuit sense of values, essential to any progressive reconstruction of an athletic program is a principal's conviction of its importance and value in the life of a secondary school. Likewise, his conviction that in athletics the most important consideration is the welfare of the individual player. The well-being of the participants themselves is far more important than the glory of the school. The athletic program is the means we have of effecting a boy's physical development to which we are committed by our philosophy. It is a means, too, to bolster

school morale. Athletics have tremendous prestige value; they forge strong emotional links with the school. Perhaps these links are a bit superficial, but, as Fred Hechinger points out in his book, *An Adventure In Education*, strip the school of these "frills" and the boy "will find more 'frills' and better incentives to loyalty either on a job or in a pool room."

The rector has the ultimate responsibility for setting the athletic policy of the school and keeping a proper balance. In most cases, I am sure, he is glad to leave this troublesome area to the principal. The principal, in turn, must rely heavily on the moderator of athletics for advice and entrust to him the carrying out of school policy.

Let us study the principal's role first. It is a role which, in my opinion, must be acted out in the seclusion and aloofness of his office, where his only tools are records. The principal soon learns that a great percentage of his difficulties would be solved if school athletes were good students. For that reason he begins his work at admission time. The principal cannot accept a qualified student athlete in preference to better qualified student unknowns without the guilt of overemphasis if the criteria of admissions are based on relative standings in the entrance battery. Granting financial aid for athletic ability compromises the balanced program in the eyes of all. The strictest impartiality must again be displayed in dismissing boys from the school. Usually dismissals are on the basis of academic failure. The athlete is treated like anyone else, no matter what his value to the team. Further, there must be a clearly understood and publicly announced policy regarding the suspension of a player from active participation in sports—a policy no different, incidentally, from that covering any other school activity. Band members, for example, must be bound by the same punitive regulations as ball players. When such impartiality is recognized by moderator and coaches alike, they accept decisions without complaint, though perhaps with regret. Such acceptance in turn inclines the principal to look with pride on the athletic program and do all in his power to bolster it. Such a situation is a far cry from the one wherein coaches and moderators seek an exception because a boy is a good tackle. The latter mentality is a good example of imbalance and entirely foreign to the Society's educational mind. It belies the vicious spirit of win-at-all-costs, which our official philosophy repudiates.

Ideally, the moderator of athletics should be a Jesuit and a priest, someone distinct, wherever possible, from the principal and the assistant principal (or prefect of discipline) for the obvious reason that both offices require the strictest impartiality, hard to maintain if one is involved too intimately in the athletic picture. The appointment of the right man to this post is vitally important. Too often a man who is himself a sports

enthusiast is considered the proper choice. I would submit that the moderator of athletics should be a man who is interested primarily in teaching, a man with good business sense, a man who has intellectual interests other than sports, and, above all, a man who has a proper appreciation of the value of athletics in our school program, while remaining alert to its dangers.

In principal and athletic moderator there must be an identity of purpose. Between them must be complete harmony and coordination. Frequent chats both in and out of the office are invaluable to a good working relationship. Through these the principal's confidence in the moderator's judgment grows as the thinking of both men on athletic problems is revealed and reconciled.

One of the most troublesome difficulties they must face and solve together is the athletic "caste problem." This varies in intensity from school to school, but is present in all to some degree. By it I mean the attitude among the school athletes that they are a group slightly apart and above the rest. The principal can deal a telling blow to this delusion by the impartial treatment mentioned above. The assistant principal can do the same by impartiality in his office—an impartiality not weakened by granting transfers of jug sentences during the season of the sport in question. There is a danger that a football camp (or merely the pre-school training season) become a sort of novitiate or induction center for this caste unless positive steps are taken to prevent it being so. During the pre-season training or where such a camp exists, the athletic moderator should take the opportunity to give one or more conferences on the need for integration of athletes into the school life once the season is over. It is a great joy to see a star football player shoulder his way into dramatics and debate. This is good for the athletes and equally good for the prestige of the other activities. A second topic which should be broached in such pre-season conferences (whether held at camp or at the school) is this: that in the program of school athletics, as in all other organized school activities, it is not the school that is the beneficiary, but the boys who participate. Much of the caste problem is caused by the attitude among athletes that the school owes them something for their efforts, whereas the reverse is true. Once they understand that the school is giving them opportunities for indulging their athletic preferences plus the advantages of trained coaches, the best of equipment and healthy competition, they begin to feel indebted to the school rather than benefactors of it. This leads to better scholastic performance, a greater loyalty and, with some persuasion, participation in other phases of school life. The boy who supports only the athletic program of the school and is content with merely

getting by scholastically leaves us without the full benefits of a Jesuit education.

This, too, is important. We must guard against the prejudice sometimes existing among well-meaning faculty members which causes them to lump all athletes and classify them indiscriminately as, for example, "the football players." The implication is that from such a group one can expect nothing but trouble and poor study performance. This faculty mentality can prove to be a major roadblock to the fusion of athletes into other phases of school life. Early in the year the faculty should be educated in the necessity of declassifying the athletes and their cooperation earnestly sought in the program of planned integration.

The role of the guidance counsellor in a balanced athletic picture is an important one. It is difficult to keep athletes or athletics in their place unless college recruitment of athletes is judiciously handled and strictly controlled. A college's first approach to an athlete is usually through the principal's office or through the moderator of athletics. It should never be directly through the coach. But no matter where the point of contact may be, it seems best that the scout be referred to the guidance counsellor first. In this way the guidance counsellor is able to keep tabs on each player's offers and in interviews guide his choice. Primary in the counsellor's consideration, of course, is the necessity of placement in a Catholic college. If I may get personal for a moment, I would like to mention a gimmick we used this year for the first time with highly rewarding results. From the guidance counsellor's office went a letter to the athletic directors of many interested Catholic colleges explaining that, since many non-Catholic colleges are aggressive in their recruiting practices, we were sending along information on each of our conspicuous players for their consideration. Thus our coaching staff became their scouts, pointing out the players who showed college promise and telling why. This was a service to the boys and an act of constructive cooperation with interested Catholic colleges. The report of the head coach on each boy was then enclosed. A secondary effect of this procedure, worked out in cooperation with the moderator of athletics and the head coach, is to persuade the latter of our seriousness in regard to getting our boys into Catholic colleges in case he has any doubts about our earnestness.

The capable athletic moderator will be intensely interested in the studies of the athletes, not only because the players are liable to dismissal or suspension for scholastic reasons, but because he is primarily a teacher and an educator. The worthy coach will be equally as interested. It is a consoling and encouraging thing to discover at the end of the first semester (as happened with us this year) that of 120 members of the three

school teams, 14 failed one subject and 4 more failed two subjects. This proportion of 15% compares favorably with 22.3% for the school as a whole.

A word about the coach. Wherever possible, he should be an accredited teacher, whose primary job is teaching whether in the department of physical education or (preferably) in an academic classroom. He must also, incidentally, be a Catholic graduate of a Catholic college. As a teacher he acquires the balance so important in our program. The practices he runs must be long enough to teach the fundamentals of the game and to put and keep the team in the best physical condition, but not long enough to keep the boys from their assigned hours of homework. Balance and a proper sense of values is important in the coach because for athletes (and even non-athletes) few are in so strategic a position to influence character and development. He must be aware that the pattern of his own actions profoundly influences the boys under him. His duty, therefore, extends far beyond the responsibility to train and inspire the team on gridiron, court or diamond. For that reason he must be a part of any planning or reorganization that affects his area of influence. To the coach, too, falls the job of keeping himself fully informed on all the rules of the regional interscholastic athletic association, whose standards we must accept as minimum according to a directive of the J.E.A. Board of Governors referred to in the *Manual for Jesuit High School Administrators* (8.2).

Speaking of standards, it can happen that a school may in practice have double standards: one set of objectives for publication, another objective for the playing field, viz., to win at all costs. Where the latter is in effect, educational objectives which alone can justify sports in our program are sacrificed for the glory of victory. Here the staff forgets its supposed interest in the sportsmanship of its players, their emotional control and lessons of teamwork and self-reliance. The coach who is constantly leaping from the bench to remonstrate with the umpire or referee is the incarnation of this forgetfulness. Much more so the priest or scholastic who watches the game from the bench or side-court and allows every setback to explode in aggressive gesticulations or despondent contortions. Winning is not the most important objective of a program of interscholastic athletics. The coach must never be under the impression that a defeat will besmirch his reputation in the eyes of school authorities as long as he teaches well and his team plays as well as it has been taught. If the coach is a poor teacher, the case is different. We expect a classroom teacher to bring his pupils to a point of competence consistent with the school's standards. If his group is a mediocre one, we do not expect the same suc-

cess we would were the class a superior one. So, too, a coach should be judged by how much he accomplishes with the material at his disposal. The score-board, therefore, is not the final test of the success of a coach's instruction. If this is kept in mind, school administrators will be eminently satisfied with the coach who achieves the educational objectives of the sports program, even though some games are lost in the process, and the coach will never become imbued with the spirit of win-at-all-costs. This spirit is generated in a coach primarily by fear of losing his job, and it cannot help but flow out into the thinking of his charges.

The ideal of excellence which St. Ignatius determined should characterize the schools of his sons was meant to embrace curricular and extra-curricular activities alike. That includes sports. Coaches, therefore, should be held in performance to the same criteria of satisfaction as all other instructors: superior grounding in their subject, the ability to expound it skillfully and intelligibly, and a continuing eagerness to keep abreast of fresh developments. There is no odor of professionalism in this. It is not true, as Allan V. Heely says in his *Why the Private School*, that "the serious cultivation of excellence in any game turns it into a crusade instead of a recreation and somehow repudiates the creed of amateur sportsmanship." If there are any abuses in this direction, the fault lies not in the ideal of excellence but in the coach's poor teaching. Corrective measures must then be applied.

The lure of athletics is understandable. But the lure is like that which the girl with a dimple exerts on a high-school senior. He falls in love with the dimple all too often, and then finds out too late that he has married the whole girl. If our athletes are to be schooled in excellence, fully developed in soul and mind as well as in body, rather than trousered apes or muscular mercenaries, then balance is all-important. Boys will not achieve that balance on their own. It must be present in the workings of the school, in the minds of the faculty—of coach and athletic moderator especially. Maintaining such balance in our athletic program is a cooperative effort which begins with a searing self-analysis by all concerned in the light of specific and stated objectives.

These objectives are achieved in the graduate who has maintained no less than an 80 or 85 average through his four years of high school; who, through participation in competitive sports, has learned the lessons of teamwork, stamina and purpose. We all have boys like that in our schools and we are immensely proud of them—boys whose achievements in studies and athletics combine to establish them as leaders in the school, thoroughly dependable, in the forefront of support for whatever activity the school is sponsoring. And, strangely enough, it is a sense of balance that makes them that way.

"Personalis Alumnorum Cura"

ROBERT A. HEWITT, S.J.*

This is a paper on three words which are found in the Instruction on Studies and Teaching for the American Assistancy. The three words are "personalis alumnorum cura," and they are found in article 7, section 2, number "d."

About the history of the Instruction which was promulgated in its present and final form by Very Rev. Father General on September 27, 1948, I think for our purposes it is necessary to recall only one pertinent fact, that the prescriptions it contains are all mandatory in all schools, colleges, and universities of the Assistancy.

To refresh your memory of the content of the Instruction, it is divided into three major parts, called "tituli," and each titulus is subdivided into articles, of which there are 35 all told. *Titulus Primus* deals with inter-province cooperation in education, and in five articles treats of the Jesuit Educational Association, the National Secretary and General Prefects of Studies for each Province.

Titulus Secundus begins with article 6, which directs us to strive for perfection in our present schools rather than to enlarge them or to increase their number. Article 7, which contains the words we shall discuss, consists of a preamble with two sections, the second of which has four numbers, a, b, c, and d. A brief glance at the entire article will help to fix the meaning of the last number containing our "personalis alumnorum cura."

First the Preamble. It states that according to the spirit of the *Ratio Studiorum* we are to keep in mind certain features of Jesuit education which are "essentialia et propria" and which always and everywhere are to put into practice. This is important to note in regard to the prescription of the section 2, d which we shall treat. Whatever be our opinion on the extent of the meaning of the words "personalis alumnorum cura," and in the absence of any official commentary I anticipate that you will have different opinions, there can be no debate about the fact that it is defined as essential and must be adopted in practice everywhere.

Following the Preamble, Article One presents the end or purpose of Jesuit education. It is a magnificent statement of the credo of Jesuit education. I give it in translation: "The end of our education is to lead our

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neighbor to the knowledge and love of God. Hence our first care should be that our students, together with formation in letters, acquire the habits of action worthy of a Christian; accordingly in all our schools the moral and religious formation of our students according to the principles and counsels of the Church should be our first concern. In this manner we shall be preparing for the family, the nation, and the church men who are truly outstanding, men who each in his own sphere of life outshine all others in uprightness of principle and solidity of virtue; men who will as a consequence be able to promote successfully Catholic Action under the leadership of the Hierarchy."

Section 2 begins by stating "the peculiar means which conduce to this education are"—then there follows four subdivisions or numbers. a) lists religious instruction, given with singular diligence, and adapted to the age of the student. b) lists Scholastic Philosophy, which, it says, together with religion is to be applied as a norm to the conditions of modern life. c) lists our method of teaching, which aims not merely at erudition, but at the formation of the whole man with all his faculties. And now "d.)" The text in Latin is "*Personalis alumnorum cura, qua Nostri, praeter doctrinam et exemplum in scholis praestitum, singulos consilio et exhortatione dirigere at adjuvare satagant.*" Translated literally the Instruction enjoins "the personal care of our students, by which, in addition to the teaching and example they give in class, OURS are to labor to direct and help by counsel and exhortation each individual student."

First let us attempt an interpretation of the obvious meaning of the text. The instruction seems to place the obligation of the "*personalis cura*" directly and primarily on the individual Jesuit teacher. For it speaks of what he is to do over and above what he does in class. Furthermore, it would seem to be the obligation of every Jesuit teacher, for there is no reference to teachers of certain subjects. Secondly, it clearly defines in general both the scope and place of the "*personalis cura*" he must exercise. It is to be done outside of class. That is clear from the contrast with what he may accomplish in class. And the scope is defined as the effort to counsel and guide individuals. That is also by way of contrast to any counselling he may give in a general way, to the group in class.

So much for the Instruction itself. It will be seen at once that the extent of the counselling and guidance is not defined. How far then does it extend? Should it be limited to counselling and guidance in religious and spiritual fields, for example? There is no hint in the words of the document to indicate that it intends to place a limit on the field of counselling. It seems to me that we are on safe grounds in applying the general canon-

cal principle here that "*favores sunt ampliandi.*" The Instruction surely intends to insist that our teachers do more for the students than merely teach. Because of the additional burden this places on teachers, they could urge the principle that "*odiosa sunt restringenda*" *if* the intention of the Instruction here was to consult their well-being. Patently it does not.

The conclusion therefore seems to be that no field of counselling is excluded, and every field is included, consonant with the general purpose of our education, and with the capabilities of the teachers. The problem of the student might be spiritual, vocational, emotional, academic, psychological. Whatever it be, it is the problem of an individual student, and the Instruction bids the teacher to try to help and guide him by counsel and exhortation.

Turning now from the theoretical to the practical, I think what I propose to say about the application of this precept of the Instruction can be set forth best by asking and attempting to answer questions. The first question is whether the individual Jesuit high school teacher is cognizant of the obligation contained in the above part of the Instruction, and to what extent do our high school teachers at present strive to put it in practice.

In regard to this question, let me say immediately and frankly that I do not pretend to know the full answer. I do not know how many Jesuit high school teachers in the New England Province know of this obligation from the Instruction, let alone the Jesuits in other Provinces. From the over-all experience of twelve years association with two high schools in my own Province, I would say counselling and guiding students outside of class by individual teachers has been practiced by the majority, in degrees varying according to the personal zeal of the individual teacher, and as his other duties permitted. It is my impression, but it is only an impression, that few know of any formal and explicit injunction of the Instruction in this matter.

Second question. Is not the duty of student counselling by individual teachers somewhat vicariously fulfilled by the one or more official student counsellors appointed in each school? It does not seem so. Without being able to cite any official declaration of the nature of the office of student counsellor, it seems to be the accepted opinion that student counsellor is a misnomer, he is really a spiritual father, whose primary if not exclusive concern is the organizing and promoting of spiritual activities in the school. Certainly also he is a counsellor to students individually in spiritual matters, but in light of the Instruction, he should be conceived somewhat as an extraordinary confessor, in relation to the ordinary confessor. The very nature of the spiritual counselling of the student coun-

seller seems to preclude him, for reasons of secrecy, of engaging in other types of counselling. Finally, at the time of the promulgation of the Instruction, 1948, the office of so-called student counsellor was firmly established in our schools. And yet the Instruction places the duty of student counselling upon teachers.

The third question leads to the main contention of this paper. Suppose that it was made sure that every Jesuit teacher was explicitly acquainted with the duty imposed upon him by the Instruction of counselling individual students outside of class, would we be doing all that is necessary and possible to achieve what is intended by this prescription in the Instruction? As far as the letter of the law goes, the answer would seem to be "Yes." But I have serious doubts that by doing only that, we would be acting according to the spirit of the Instruction. Indirectly, the Instruction seems to call for the establishment of some form of a guidance program officially adopted and promoted by the school itself.

There is no doubt that some of Ours entertain suspicions about the value of guidance programs and about some self-styled guidance experts. That suspicion has a *fundamentum in re*. There is a lot of hokum printed, preached and practiced under the name of guidance, and a lot of money spent which could be put to a more worthy purpose. You probably heard the remark of one educator: "Guidance" he said, "Guidance! Everybody is talking about it. No one knows exactly what it is. But for heaven's sake, let's have more of it."

It is also undoubtedly true that the Jesuit teacher with his extraordinary and excellent formation, with his completely selfless and apostolic interest in the student, brings to the task of counselling many qualities which most guidance experts do not and never will possess. Nevertheless, it seems a proved fact that a sane and healthy guidance program will immeasurably increase the effectiveness of counselling in our Jesuit schools.

Just what does a guidance program mean? What are the basic elements of this thing called guidance? First and foremost guidance is a point of view. That point of view we might define as the awareness that personal problems of all sorts interfere with the process of education, and if allowed to go uncured, will result in permanent harm to the individual. We can certainly say that Catholic and Jesuit education has in principle this point of view, in that it aims at the development of all the potentialities of the whole man, of the total personality. But perhaps just there in our statement of the purpose of our education lurks a danger, the danger that we look upon guidance somehow as a function which gets performed by our process of education. In other words, we make the words guidance and education interchangeable.

Besides being a point of view, guidance is a process and a service. By process is meant the assistance of the individual through counsel and direction to make wise choices and adjustments in connection with critical situations in his life. Here in this counselling is the heart of any guidance program. Its success depends on the preparation of the counsellor, on his knowledge of the student and his problem, on his skill in interviewing, on his acquaintance with local resources for solving problems, and especially on his patience, understanding and maturity.

By guidance as a service, is meant some form of organization by which techniques, aids for the solution of various problems and cooperation with all departments and with all members of the faculty may be at hand in readiness for use by the counsellor. To give but a few examples. There is needed for service:

1) some type of placement aid for vocational problems. 2) some source of testing for academic problems. 3) some source of referral for emotional and psychiatric problems.

To what extent Jesuit High Schools in the Assistancy have some kind of guidance program, I do not know. There is evidence however that Catholic parochial high schools have been very slow in comparison with public schools to adopt a guidance program. For example, a study made in 1953 by Fr. Eugene Bailot for his thesis on "A survey of guidance services in secondary schools of the archdiocese of Boston" reported the conclusion that though there were many activities associated with guidance programs in the schools, there was little evidence of organized programs or even of services. And yet Msgr. Hochwalt of the N. C. E. A. told the Archdiocesan Educational conference in Boston in 1955 that "guidance is useless unless it is scientific and carried out consistently and completely."

If one does not wish to press the directive and precept of the Instruction in this matter to include a guidance program, at least this can be said; a sane and healthy guidance program has a lot to offer our Jesuit high schools. Student counseling in all its aspects can be a lot more than a tete-a-tete, more than an individual desire and effort to help our students. There is first of all a know-how in this work, a skill which can be developed just as we develop skill in confessional work. Secondly, there are techniques which require study. And thirdly, there is need of pooling the resources of the school in providing helps and solutions of various personal problems. It is necessary to have for successful guidance, or to know where they may be had, what are called "sources of referral." If testing is indicated for the solution of an academic problem, to whom can

the boy be sent? If the problem is emotional, or neurotic or psychotic, to whom shall he be referred?

I do not think our Jesuit high schools require any elaborate organization. From the practical point of view we have not got either the manpower or the money for that, and on the testimony of Jesuits in the field, an extensive organization is not necessary. What is the basic need is that the whole school be organized, or if you wish, orientated towards a guidance program, one in which all, administration and teachers, have a part. It might be sufficient for a beginning if one Jesuit in each school be put in charge. He would have to have a fairly good knowledge of the field, of course. That one Jesuit, if he has enthusiasm, patience and organization ability, and if he is encouraged and supported by the Rector and Principal, can make a moderate and good start by conducting a training service for members of the faculty. It could be conducted at teachers' meetings, and could be continued regularly in the form of a *casus*, such as we have in moral theology.

Guidance of course is not a substitute for good teaching, supervision, and administration. It is a supplementary function which we as Jesuit educators have always professed to give, and have given in an informal way. Now, because it is expressly prescribed as an essential function, it would seem time to make it a formal service of the school.

Perhaps right here the statement should be made that a guidance program is not a substitute for the "*personalis cura*," for which all teachers are responsible, nor is it to be considered as an easy way of transferring to others, problems which they can handle themselves. Finally, a guidance program should not be allowed to degenerate into merely social activities of the school.

In this whole matter we should not overlook the fact that today there exist certain conditions which create more personal problems for the student than in days gone by. There are factors first in the school. We have increased enrollments, varied curricula, electives, choice of courses to take in college, all of which present problems to the boy. Outside of the school, there are factors in the general tempo of life which bewilder a boy. The phenomenon of modern juvenile delinquency is an indication. There was a leisure and simplicity and intimacy about our schools in the good old days which has been lost through no fault of ours. A guidance program is an effort to supply what we have lost.

There is not a high school Rector or Principal in the Assistancy who has not had the embarrassing experience of dismissing a student with the secret conviction that with proper personal attention he could have been saved—that somehow the boy got lost in the shuffle until it was too late.

Worse, of course, is the case when an irate parent or pastor appeals a case of dismissal, and we discover that no one knows much about the boy and his background. These are cases when everybody's business is nobody's business. An insistence on the obligation of personal counselling by all Jesuit high school teachers will go far towards eliminating the possibility of such cases. The establishment of a school guidance program will make the counseling work of the Jesuit teacher easier and more successful.

Deans' Institute

The proceedings of the *Dean's Institute* held last summer at Santa Clara have been printed and are now being distributed. Copies are now available and may be ordered from Jesuit Educational Association, 49 East 84th Street, New York 28, N.Y.

Faithful Servants

307 Years of devoted service to Catholic Education in the high schools of the New York Province of the Society of Jesus. This is the total of years of service of nine lay teachers who will receive honorary degrees on June 3 from St. Peter's College, Jersey City, in recognition of their long and faithful service. These heroes and their years of service are—*Mr. Michael J. O'Donnel*, Xavier High School, New York—40 years; *Mr. Cyril B. Egan*, Regis High School, New York—40 years; *Mr. Ainsley Carson*, Loyola School, New York—39 years; *Mr. Patrick B. Shea*, Fordham Preparatory School—33 years; *Mr. James P. Melican*, Fordham Preparatory School—32 years; *Mr. William J. Quinn*, Brooklyn Preparatory School—32 years; *Mr. Everett A. Higgins*, Xavier High School, New York—32 years; *Mr. Thomas J. Jones*, Canisius High School, Buffalo—30 years; *Mr. Clement C. O'Sullivan*, St. Peter's Preparatory School, Jersey City—29 years.

The Gifted Student and the Principal

WILLIAM F. FAY, S.J.*

One of the problems of high school administration most widely discussed today is that of the gifted student. Gifted students can be grouped for special assistance, acceleration, wider reading. What can the Principal do to accommodate the special needs of such groups?

For the sake of variety and out of charity I did not send questionnaires to Jesuit Principals. If I have missed any Jesuit school that has a good program for gifted students, perhaps the good Principal of that school will outline his program briefly at the conclusion of this paper. However, I did send out three questionnaires—in the form of a letter—to three parties. The first was sent to the New York State Department of Education, occasioned by an article in *Time* magazine which appeared in the December 26th issue, shortly after I received this assignment:

“New York’s State Education Department announcement plans for a five-point program to speed the development of gifted high-school students, especially in scientific fields. The new program, scheduled to go into effect next Fall, will provide facilities for advanced work in physics, chemistry, mathematics and English courses, and will encourage closer co-operation between industrial concerns and the schools’ science departments.”

I received a very courteous reply—along with three publications only *related* to bright students—not outlining a specific program for them. One of these publications had an interesting title “Bright Kids—We Need Them.” However, the letter did state that the Department has in preparation a bulletin “Educational Programs for Bright Children” and that the Secondary Education Division is working on devising more appropriate programs for bright children.

Last December I had the good fortune to visit Oak Park High School in Oak Park, Illinois, at the suggestion of Father Maline, Province Prefect of Studies, to look over their developmental reading program, in preparation for our meeting last Fall. Oak Park High School has the reputation of being very sensibly progressive—an excellent college preparatory department. During a chat with the Principal, a Doctor Eugene Youngert, he mentioned that they were beginning a program for gifted

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students. Consequently, he had the misfortune of being the second party I contacted by letter for information. His reply, if you will bear with me, should be by far the best item contained in this paper.

"There is not much to write about our program for gifted students except to say that we decided that something ought to be done, and then we did it. We started on a completely experimental basis, and we are still on that basis, but we expect to land on solid ground before very long. I know of no real guide to a school in this matter other than what you may have from the publications of The Study of Advanced Placement that is known familiarly as "The Kenyon Plan."

Our chemistry course for able youth is simply and honestly the same course that is taught as distinctly college chemistry in many colleges.

Here is what we are teaching in mathematics: freshman, elementary algebra; sophomore, plane and solid geometry; junior, intermediate and College algebra and trigonometry; senior, an integrated course in analytic geometry and some Calculus.

In the languages we have simply taught faster and have included a considerable increase in reading.

Our English Department is working on the accelerated program and has several classes underway. Within the usual framework of types of literature we are asking for a substantially increased amount of reading, and we are insisting upon writing of pretty high quality. Our aim is a critical sense in reading and a discriminating sense in writing. We have advised our patrons that this English course is tough, despite which we have quite a number in the classes. The course will remain in a fluid state for at least two or three years. Our botany and zoology are college level courses out of college textbooks, and in addition to and in advance of our regular work in biology.

We started from scratch, experimentally, and I suspect that that is what any other school will have to do in the light of abilities and needs of its own students."

My third and final contact was in writing with a Professor Charles R. Keller, Program Director of the Advanced Placement Program. I knew of Professor Keller through the Principal of Walnut Hills High School, Cincinnati. In his letter he implied that Advanced Courses were nothing more than college-level courses; that it is not easy to set up the program, but where it has been done successfully, the experience has been valuable for the able students. This may be going a bit off the tangent so I won't delay upon it. As you know, the Advanced Placement Program is under the sponsorship of the College Entrance Examination Board. The College Entrance Examination Board will give special tests on May 7th to the students in the program. Certain colleges, by agreement, will accept satisfactory marks in the examinations for college freshman credits. Professor Keller had sent along a booklet which you may well have seen and is certainly worth mentioning here, "College Admission with Advanced Standing"—published by The School and College Study of Admission

with Advanced Standing,—the “Kenyon Plan” mentioned by Doctor Youngert of Oak Park High School. This book contains digests of the courses required in the Advanced Standing Program—short and snappy, but very thorough syllabi in English Composition, Literature, Latin, French, Spanish, Mathematics, Physics, Chemistry and Biology. This book would certainly seem to be a *must* for any school contemplating initiating any kind of special help for gifted students,—at least it would serve as some kind of guide. Incidentally, as you know the College Entrance Board issues a Bulletin of Information regarding the May 7th Advanced Placement Tests similar to the one issued for the regular College Entrance tests.

The public school system is acutely aware of the problem in its schools—a different one from ours because of the mass education system of our democracy. I plowed through four articles on the subject in the National Association of Secondary School Principals’ Bulletins for the past three years. One article written by a Earl M. McWilliams who visited 80 schools on a fellowship grant from The Fund for the Advancement of Education to study provisions for gifted students had an interesting item for us. He mentioned segregation (not the racial type) as a possible solution and found only three of the eighty public schools visited segregated gifted children throughout the entire day’s schedule. According to the description of these schools they are identical in all respects with Jesuit high schools,—selective, drawing from an unlimited geographical area and college preparatory. One of them, Walnut Hills High School, of Cincinnati, is certainly that type of school.

Another worthwhile excerpt from the same article is the following:

“The school which wishes to provide more adequately for its gifted children cannot turn to any ready-made program or even use a synthesis of best programs. Each school must study its own needs and resources in order to develop a program which is within the limits of both. The experience of other schools can be used as a source of suggestions for activities and as an aid in avoiding pitfalls or unnecessary repetitions of experimentation.”

A final quotation from another article, written by Paul A. Witty and Samuel W. Bloom, may be helpful:

“Administrative practices in providing for the superior student in the secondary school have been frequently set forth in educational literature. Some of the recommended procedures include: 1. acceleration; 2. special classes and special schools; 3. extension of experiences by use of workshops, clubs, laboratories and the library; 4. enrichment in regular classes; 5. guidance and counseling; and 6. extensive use of community resources.

“A procedure or administrative device which may be satisfactory in one school

situation may prove inadequate in another. However, some of the devices and procedures have not been well received among American educators. For example, the use of acceleration is rather generally disapproved. On the other hand, enrichment is widely endorsed."

Before we tackle the problem (if there is one) in our own schools it is only fitting that we define what is meant by a gifted student. The best definition I could find was one presented by Father Bernert, the illustrious Principal of Marquette High School in Milwaukee, at our midwest Jesuit meeting in Chicago last Fall.

"A gifted student—one who has special abilities or talents of social value. These include: 1. High intelligence. 2. Talent in creative fields, e.g., art, music, writing. 3. Special abilities in a wide variety of socially useful areas, e.g., mechanics, science, dramatics, athletics, human relations, social organizations. 4. Creative talent—ability to make new and novel solutions to problems."

I think that we will all agree that we do have gifted students in our schools. The definition might fit roughly the upper third of our best class in third and fourth year. Are we providing them with the tools and opportunity to develop themselves to their full academic potential? If not, various possible solutions are here presented:

1. If we have homogeneous grouping in third and fourth year, make no changes at all. Make certain that the classes are small and that teachers in those classes are the best available and that they keep the classes going at top speed. Or, if need be, step up the requirements of the syllabi for those classes and have special examinations for them. Frankly, in our school even the very best teachers have difficulty finishing the syllabus now in the best class in third and fourth year, because one or other of the teachers—usually a new one, fresh out of West Baden—is too demanding.

2. And again, what the public schools call the enrichment of the curriculum; with or without advanced credit (on the assumptions that homogeneous grouping is used and teachers and classrooms are available) to extract the very best students in the best class in third and fourth year. Arrange for special classes for them with a special syllabus in as many subjects as possible. The periods would be the same as the regular periods either after or before school. If before or after school, they would have a study period during the period in which their own class is taking that subject in the regular manner.

3. Without extracting special students or making special classes, the Principal, as coordinator, could possibly make a group within a group in the best class by seeing to it that these gifted students—at the behest and

under the guidance of their teachers—read more Latin, read and write more English, take more mathematics and get interested in more scientific projects. Incidentally, I think that most of our good teachers in our good classes do just this but I guess the problem is whether or not they do enough of it in an organized fashion.

4. Make the best classes in third and fourth year quite small, giving them the best teachers, use college textbooks for some subjects and special speeded up syllabi for the others. This seems to be the Oak Park plan I mentioned above.

5. Acceleration. Apparently frowned upon because of its possible hindering of the social development of the student. However, it seemed to have had its merits in some of our schools during the War.

6. Adopt the Advanced Placement Plan with all of its ramifications of special College Entrance Examinations, advanced credit in college and so forth. Twelve colleges and twenty-seven high schools in the country have adopted this plan and doubtless the number will grow. That would mean using the syllabi for the courses contained in the College Admissions with Advanced Standing Book. Professor Wheeler, Chairman of the Program, would make a personal visit to the school to help set up the program.

7. Work out a local plan with the Jesuit University in the area on the model of the present Advanced Standing Plan.

8. Work out an Assistancy plan for all Jesuit High Schools and Universities, also based on the present Advanced Standing Plan. Working this out would very likely land the one involved with the responsibility in an early grave.

This concludes my remarks on the subject. The problem has been viewed from the standpoint of the high school administrator. I leave it to others to consider the problem from the standpoint of the high school teacher.

The Role of the Humanities in an Automated Society

NEIL P. HURLEY, S.J.

The accelerated pace with which automatic and semi-automatic processes are developing is radically affecting long-standing social patterns and institutions. Most of the ink which has been spilled on the question of automation has been primarily in reference to the technological and economic impacts on society. Scant attention has been paid to the inevitable modifications which the student and the scholar will meet with as a consequence of the widespread use of electronic controls, computers, and servomechanisms.

Industrial automation is unquestionably on the crest of a wave. Processes of a mass-productive nature or involving a continuous flow techniques (such as are found in the automotive industry, the chemical plants, and oil refineries) lend themselves admirably to programs of automation. The fact that sales of industrial instruments and feedback controls in 1955 have doubled over the year 1950 indicates the strides in this area. The future portends the growing application of automatic processes in merchandising, accounting and clerical work, stock market and banking operations, military programs, as well as manufacturing fields which heretofore have resisted automation.

The most apparent effect of automation on education will be the increased demands for engineering talent, research and laboratory experts, scientists and technicians. The "second industrial revolution," as many call automation, raises a myriad of complex problems. If automation's future is to be assured, then a greater specialization of function and technical training will have to provide the skill and vision required.

Despite this accentuated need for technical education, automation will also bring about the opportunities for humanistic studies and a pre-occupation with the liberal arts. Paradoxical as this may seem, automation will dispose future students and research scholars for more intense application in both the sciences and humanities. The reason is to be found in the additional leisure provided by reducing to a negligible factor the time needed to acquire information. With automated and electronic library, research, lecturing and information-recording facilities, the student of tomorrow will be released for assimilation and intellectual concentration.

Vannevar Bush has said: "Wherever logical processes of thought are employed—that is, wherever thought for a time runs along accepted grooves, there is an opportunity for the machine." Frequently in school work, in college assignments, in graduate research, the nature of the work follows an "accepted groove." Perhaps it is a mathematical problem involving rote calculation, or a trip to some specialized library, or a manuscript in Paris which has to be microfilmed and, after weeks of waiting, translated from the French by the student requesting the copy. The amount of time lost in securing information or performing mechanical operations to reach conclusions amenable to human and truly thought-provoking interpretations is often staggering. In some cases the time consumed in tracking down source material in disparate places, marshalling statistical and mathematical data, holding correspondence, scanning periodical indices, consulting librarians and information services is equal to the creative task of theorizing and generalizing.

However, automation bids fair to eliminate the laborious non-assimilative work of the student by introducing aids such as computers (analog and digital), precoded tape, punched tape and cards, rolls of perforated or magnetized tape. Columns of figures, logical operation of a routine kind, statistics and mathematical data will all be processed and summarized in a matter of minutes by computers geared to bring cosmos out of informational chaos. Instead of searching the files and index cards of libraries, the student in the automatic era will merely press a button and receive almost instantly the book or reference he desires. Undoubtedly the information will not be found in a bound book but in a pre-coded tape which can be inserted in an electronic viewer. By translating the symbols into waves for purposes of projection on the viewing screen the desired information will be accessible. With compact tapes and cards on file instead of tomes and volumes, automated libraries will store more information per square foot than any modern library.

In addition, foreign language books will present no problem. Electronic translators will be at hand to convert the semantic content of one pre-coded tape into symbols and codes of another tape in such fashion that the same semantic content is projected though in symbols meaningful to the reader. Tele-viewing devices will obviate the need for inter-library loans and microfilm copies from libraries abroad. Thus information from distant libraries will most likely be available by dialing the library to request that they transmit the desired information over the inter-communication televiewing set.

If the "giant brains" of computers and electronic machines can aim guns, steer rockets and inter-continental missiles, replace the human eye

and hand in pilotless aircraft, we should be not surprised that automation can free human thought from repetitive drudgery. Some will probably view much of the foregoing as science fiction applied to the ivory tower. Nevertheless there is distinct evidence today of the revolution which is gradually taking place on our campuses and in our education institutions. IBM has a data-processing machine which in 3 minutes can prepare cost sheets matching a full day's output of a competent accountant. The IBM 701 can take in a sentence (from certain restricted fields) types on tickertape in the Russian language and deliver within a few seconds a correct translation in creditable, literary English. The National Bureau of Standards has an electronic computer which picks up significant facts from the unconscious body of a patient, and relays them to the surgical team. The NBS physiological monitor continuously records blood pressure, pulse rate, pulse irregularity, breathing rate and the volume of air exhaled per minute.

Already the MIT Center for Scientific Aids to Learning has adopted IBM equipment to search the thousands of columns of *Chemical Abstracts*, a reference work indispensable to chemists. The same could easily be done for the *Reader's Guide to Periodical Literature* and the *Industrial Arts Index*. A Jesuit priest, who has been teaching philosophy near Milan, Italy, has been experimenting with the use of IBM machines to furnish a detailed word index to the works of St. Thomas of Aquinas. Translating machines for linguistic studies are already known for example, at Georgetown University. St. Louis University has microfilmed many of the rare manuscripts and books at the Vatican Library and intends to house these treasures in a modern Pope Pius Memorial Library. Research students will now have access to source material before attainable only at great expense and inconvenience.

One of the most notable illustrations of how automation and electronic aids can liberate the scholar for fruitful pursuits is that of the recent discovery of the chemical architecture of corticotropin, one of the life-essential hormones. The achievement, on which 18 research chemists worked in two teams for four and one-half years, was hailed as "an important landmark in modern chemistry." However, this "important landmark" would never have been erected as early as it was had it not been for an ingenious automatic apparatus known as a "counter-current distributor." This device automatically extracted one fluid from another, thus fractionating complex chemical mixtures. Before the invention of such a device (only five short years ago), these operations were performed manually. Under the old conditions it would have taken one person, working 40 hours a week 165 years to perform manually the necessary

4,130,000 separate extractive operations reported in this successful experiment. This achievement, made possible by an automatic device, reveals the incredible possibilities of automation in pushing back the frontiers of learning.

Though the machine is coming into greater prominence the focus of our educational program must be, as always, on man. Adolf A. Berle, Jr. has indicated this clearly in discussing our technological capitalist society: "For twentieth-century capitalism will justify itself not only by its out-turn product, but by its content of life values. Within its organization and impact are lives of many millions of men, and these lives are the first concern, not the by-product of our century."¹ The same might be said of our education system: its justification lies not in knowledge for knowledge's sake but in knowledge for man's sake.

Automation, if it is to be man's servant and not his master, will make progressively greater demands on the humanities and the arts. As the cynosure of technological progress, man must make concomitant strides in understanding his past, his social institutions, his cultural heritage. Only then will be realized the golden promise which automation holds out to modern civilization. For the greater the depth of vertical specialization the more pressing is the need for intellectual growth along the horizontal axis. Otherwise a serious lacuna will develop whereby new relationships are not integrated into meaningful wholes, and specialists are aloof and distant because of few common human interests. In every society, but especially in a technological society, a desperate need exists for generalists who can refer one discipline to another, who can sense the non-rational human factors, and sympathize with all the disparate groups comprising society. In short, automation will put a premium on man who have an omnilateral vision.

That the liberal arts and the humanities are capable of forming men with such omnilateral vision needs no justification here. More astute proponents than the author have eloquently defended classical educational for centuries. The point to be made here is that automation and technology provides the necessary leisure and time for humanistic pursuits at the same time that it makes greater demands on the physical sciences and the technical disciplines. Science itself is a channel of culture and humanism. Men who have dedicated themselves to investigating the physical universe have displayed the characteristics of humanists time and again. It is not our claim that the liberal arts infallibly and exclusively bestow culture or humanism. Rather we say that a healthy society should

¹ A. A. Berle, Jr., *The 20th Century Capitalist Revolution*, N. Y. Harcourt, Brace and Co., 1955, p. 114.

foster the liberal arts and draw from them the strength it needs for growth and development.

Automation can dispose industrial society to stand on both the legs of science and the liberal arts and thus to run forward to greater human benefits rather than limp awkwardly on the road of true progress. Some fear that automation, by its stress on technology and specialization, will lead to intellectual departmentalization. However, to the author's mind, automation exonerates itself on the grounds that it facilitates learning and increases the margin of leisure so vital to the more specifically human aspects of education.

If the student of tomorrow spends 5% of his time in gaining access to information which his modern counterpart must secure by expending 30% of his time, then obviously the future scholar is better situated to assimilate and reflect on the information obtained. In such a hypothesis not only will additional time be furnished for scientific pursuits but also for acquaintance with the arts and the classics. It is important to note that intellectual assimilation will never be automated; knowledge will never cease to make a bloody entrance. However, securing the knowledge to assimilate will become less bloody. Obtaining, recording and processing information which follows "accepted grooves" can be, and should be, logically consigned to mechanical and electronic techniques.

In the early formative stages of education automatic processes, though helpful to some extent (e.g. televiewers for depicting certain events and pre-coded tapes for audio-visual purposes), will be probably kept at a minimum. The tasks of writing, spelling, and reading demand the concentration of both the psychic and physical faculties of the child. Automation is only of advantage when the physical task to be performed can be divorced from the psychic faculties. Thus a small child might do well to copy out in long hand Hawthorne's *Evangeline* inasmuch as the muscular exercise serves to impress indelibly upon the child's receptive mind the ideas and plot of this classic. For a graduate student doing a thesis on Hawthorne it would pay to buy a cheap edition of *Evangeline*. In the instance of the child the psychic and the physical faculties were focussed on a single task; in the case of the graduate student the task would have involved only the physical, and not the psychical.

It is the higher reaches of education that automation can serve as a handmaid to the humanities. For once the routine processes of education have prepared the way for intellectual contemplation and assimilation, then leisure has a distinct value. Leisure is the common link between automation and the humanities: the former provides it while the latter demands it. The greatest single benefit attributed to automation is

greater leisure. The scholar is happy to hear this for the very word—"scholar"—has as its root meaning: "one who has leisure." The Greek word from which the English is derived is *Scholadzein*—"to have leisure." The words "school" and "scholastic" have the same etymology.

Leisure has been the basis of the greatest periods of cultural flowering in the history of civilizations. The most obvious example is the Periclean age of Greek culture and art in the fifth century B.C. At that time philosophy, drama, poetry, and art flourished due to the fact that a slave class liberated the citizens from distracting, routine chores so that they might devote themselves wholeheartedly to the Muses. So too the age of automation could witness a great blossoming forth of the fine arts and humanities. But instead of creating a cultural achievement on the base of human slavery as the ancient Greeks did, an automated society would erect its cultural edifice on the base of machine-slaves.

Already the American economy has seen a trend toward active forms of creative self-expression in the "do-it-yourself" fad. This has been the outcome of leisure time. If automation lives up to its advance notices then leisure time should grow proportionately. There are rumors about of a possible 30 hour week. The Twentieth Century Fund foresees a 38 hour week by 1960. What a startling contrast with the factory work week of 78 hours which prevailed in America in 1840.

The responsibility of American educators is clear should greater leisure be realized. Unless people have been exposed to the classics, the imperishable works of the Greeks and Romans, not to mention the cultural endowments which each civilization has bequeathed to us, then our opportunities for more human fulfillment will be lost. Perhaps the psychoses and mental illnesses of our time are a function of our technological society. Perhaps a heavy social cost is inevitably involved in a mass-production society. I do not think so. The realization of the human personality is compatible with the workings of any society, particularly one which disposes for leisure. Standardized products and machined, mass-produced items are necessary in a technological society. Their only ultimate justification is, however, the enrichment of the human person.

To avoid stereotyped individuals and neurotic ailments man must discover himself in a human way. There is no simple solution to be sure. I submit, nevertheless, that one way is a familiarity with the "great testaments of the human spirit." Man must understand his links with the past, with other civilizations and other societies, with other peoples and other religions. One who is steeped in the lore of the past has vicariously lived history. He is a dwarf atop the shoulders of a giant. Though diminutive in stature, this dwarf has a breadth and vision not possible to the giant—

that embodiment of the collective wisdom of the past. This is the possibility which automation offers, not in itself, but in the economic conditions which it can dispose so that such opportunities for self-realization and contemplation are open to man.

Certainly the means are at hand. Automation, still an infant, will undoubtedly shorten man's work week. Several opportunities confront the worker of tomorrow. He can allow this leisure to be a drag on him, instilling him with a malaise and unwholesome restlessness that demands, as an anodyne, the sensational to sate a jaded appetite. Or he can accept a second job as many are doing today and thus avoid the ennui of those who have not the creative outlets for their leisure time. The luxury of contemplation and intellectual pursuit is definitely not suitable to all. The third possibility is the absorption of the person in organic pursuits such as the crafts, the fine arts, creative hobbies and pastimes. Man's leisure must be spent in vital relationships with nature and fellow-men, if human personality is to actuate its latent resources in a society dominated by the man-machine relationship.

A cosmic vision is possible to man in an automated society—a cosmic vision unthinkable to our ancestors. Through improved transportation and communication media, and time to drink from the "Pierian spring," man can grasp the customs, the cultures, the civilizations of past and present. Probably the only real problem education in an automated society will face is that of "communications saturation"—i.e., how much knowledge can man singly and collectively digest. As yet we have not plumbed the depths of man's capacities for intellectual assimilation. These capacities will be tested to the fullest in the future when automation converts the time now required for procuring information into time for intellectual intussusception.

The need for specialization in technology and the liberal arts will follow the growth in new discoveries in all the disciplines ranking from anthropology to zoology. This specialization, so characteristic of an advanced technological society, need not, however, condemn man necessarily to solitary confinement within the narrow canyons of a single specialty. With the leisure for assimilation, the humanities will prosper without sacrificing an automated society's technical needs. It is imperative that the cultural subjects and the liberal arts keep abreast of science's advances. Though science and art are each a distinct activity and can be maintained independently of the other, man needs both for his self-realization. Terence's ancient brag is still the measure of our educational aims: "*Homo sum: nihil humanum alienum a me puto.*" The age of automation, if properly directed, can place these words on the lips of men.

Nova Et Vetera Et Cetera

The Classical Journal for February, 1956, was given over to the "Classical Association of New England" (CANE) as a tribute to that beleaguered body on its 50th anniversary. But classicists no longer sit around and moan, "O tempora, O mores!" Evidence of this are the many stimulating articles in classical periodicals. Two such, in this same anniversary issue, are worthy of note.

One is by Sterling Dow and entitled "Defeat and Response." In light vein he reviews the decline of classical studies during the past eighty years in New England. In line with the current spate of healthy self-critiques, which John Tracy Ellis, for example, has urged into the consciousness of American Catholic educators, Dow admits defects and failures within the ranks of classicists, teachers and scholars; and paints, in addition, a bleak enough picture of threatening forces. But he thinks, and rightly, that it is a good thing the Classics have been challenged. It has evoked signs on all sides of a vigorous resurgence. One more sign he could add now to his random enumeration:—the most enthusiastic and most numerous gathering ever of CANE members for its annual convention, held on April 6 and 7 in the gracious environs of St. Paul's in Concord, N. H. (For me it was a bit disheartening that the Jesuit representation from the N.E. area was so disproportionately meager—a trio!) The remainder of Dows article is devoted to some witty and penetrating insights into the character of the teacher of the Classics and the caliber of the student. And in the course of these remarks he commends the Jesuits, as so many do, for their *balanced* approach to education.

The other article, "Reflections on the Teaching of Latin" by Edmund Wilson, is a *must* for every high school Latin teacher. You may not agree with him (and Sterling Dow) that Caesar and Cicero are grist for the graduate student and obsolete as a diet for youngsters; or that grinding at grammar is part of that ancient tradition of abstract intellectual discipline, which has about as much justification as piling up algebra problems on students who will never have occasion to use algebra. And you may be shocked to find a boon lover of the Classics aver that any modern foreign language is *better* than Latin to train a student to observe grammatical relations. Read it and see. And what do *you* think of his high school progress through Latin poetry with the unified and enticing purpose of engendering enthusiasm and achieving mastery in view of the current practical situation?

P. S. Have you seen the April, 1955, issue of the *American Journal of Archaeology*? That redoubtable journal has come off its high horse with

the article, "Wincklemann and the Second Renaissance: 1755-1955," by the irrepressible Gilbert Bagnani. This urbane survey of the last 200 years of Classical scholarship is sparkling satire. The insouciance of the commentator is disarming but no one is spared, not even the Jesuits. Narrow humanism in all its successive enthusiasms in time and place is laid bare for all to see. Greek, oddly, rises to a place of honor in our time, for never has it been known so well by so many, since Plato pulled it out of the reach of the common man. And the decline of the Classics has been lamented in centuries past, and the attempt to restore them by the mutilating process of translations has gone on before, too! Is nothing new, not even bad translations?

J. STANLEY BOWE, S.J.

Recently I have encountered a book on the Classics, which I believe should be called to the attention of readers of the *Quarterly*, since it may come up for discussion on more than one occasion. The book is "The Classical Heritage and its Beneficiaries" by R. R. Bolgar, Fellow of King's College, Cambridge.¹ This useful volume is the book we thought we were getting when Gilbert Highet's excellent "The Classical Tradition" was announced. The author's concern, unlike that of Highet, has been not so much the derivative blessings which have come from the Classics in the form of Classics-inspired works in the vernacular languages, as rather the use of the Classics themselves, the meaning of the Classics for readers and students in every age as far as the age of the Renaissance.

The important point is early made that even in Hellenistic and Roman times the Greek classics assumed the role of an inherited treasure from an earlier and admittedly greater age so far as concerned literary productions. Hence the perennial and familiar problems: mastery of a more or less foreign idiom, mastery of unfamiliar contexts, with the danger of letting exegesis stop short of probing the real significance and moment of the inherited text. It was all too easy and natural to relax the effort of thorough interpretation and ring the changes instead on a facile schedule of rhetorical commonplaces.

In the age of Jerome and Augustine, of Cassiodorus and later of Gregory the Great, there was the added question: how far did one want to probe the available Latin and Greek classics? Was it better to pick and choose, grab and run with one's armful of select flowers from what might be an unhealthy garden? But at least they were still Romans, somewhat at home in some of the Classics whether they liked it or not. Far worse was the problem for the Celts and Germanic peoples of the fifth, sixth and seventh centuries. Not Roman and not knowing Latin nor

¹ R. R. Bolgar, *The Classical Heritage and its Beneficiaries*, Cambridge, University Press, 1954.

Greek except by dint of sweating painfully over badly-assembled elements, word-lists and all, they had the cards stacked against them so far as understanding the Classics was concerned. Their achievement, though laudable, even magnificent in some respects, was limited.

So it went, with headway being made in the time of Aldhelm and Bede, of the Carolingians, of the High Middle Ages in the twelfth and thirteenth centuries—and all, at least the later periods, roughly paralleled in the literary history of Constantinople. If you are willing to make due allowance for the imperception of prejudice, the author's account of the growth of classical culture in the Christian context of medieval Europe will prove in the main satisfactory and rewarding. This is true, on the whole, even when he comes to discuss the unparalleled merit and achievement of St. Thomas and of Dante. (The good and bad points of Abelard are nicely put in perspective.)

The Humanist Renaissance is *El Dorado* for Dr. Bolgar, and we realize that all the time he was looking beyond the deficiencies of low-gear and second-gear classicism not only to the high-gear classicism of Petrarch, of St. Thomas More and Erasmus, but beyond that to the unqualified pagan over-drive, more or less derisive of Christianity and the Christian context, that of Machiavelli and eventually of Rationalism and the Enlightenment. So this is what he meant by putting on, or entering into, the *whole* culture of the ancients!

Uneasily conscious of the rich harvest of evil that such a program and ideal promises to bring if given the chance, Dr. Bolgar lamely insists at the end that in his chronicling of the struggle of ancient humanism against the forces of Christianity, he was relating facts, not values, and not really deciding, after all, who ought to win in what he considers to be the inevitable conflict between Christian and classic humanist. We ourselves will reflect, to be sure, that the solution lies, first, in facing ever anew the fact that the study of the Classics, as of any literature, *can* be desultory and superficial, and, second, in seeking the whole commitment of the student, not to the paganism of the Classics but to the dynamics of Christian living seen athwart the various human issues compellingly pointed up by the classics.

The final pages include a searching examination of sixteenth-century schools: was theirs second or high-gear classicism? Father Walter Ong, commenting on Father Ganss's recent book on the early Jesuit university pointed out that even university studies in the sixteenth century, whether in religion or in literature, tended to be simple and unsophisticated in comparison with modern standards. (*Classical Bulletin*, April 1955, P. 70).

There are appendices with tables of classic MSS available in the fifteenth, and translations through the sixteenth, centuries.

DANIEL J. CHARLTON, S.J.

News From the Field

CHANGES IN DIRECTORY: Very Rev. Joseph P. Fisher, S.J. succeeded Very Rev. Daniel H. Conway, S.J. as Provincial of the Missouri Province. Father Charles T. Hunter, succeeded Father Fisher as Master of Novices at Florissant. Father Francis J. Gilday became Rector of Boston College High School in place of Father James J. Kelly. Father J. Peter Buschmann is Acting Dean of Xavier University and Father James V. McCumiskey Assistant Dean; Father Gilbert Stein, Dean of Xavier University died suddenly on March 11, R.I.P. Father William E. Shanahan is Dean of Resident Students, Fairfield University, in place of Father Donald Grady, who is Student Counsellor and Librarian of Cranwell School.

SHADOWBROOK DISASTER: At the quietest hour of a cold Berkshire Winter night, at 1:15 A.M., March 10, in Shadowbrook, Novitiate of the New England Province, a fire broke out which rapidly changed the old showplace of the Berkshires into a place of horror and heroism. In a matter of minutes smoke and flames billowed about the Faculty wing. Heroic efforts were made to rescue those trapped by the suffocating smoke and raging flames. The Novices and Juniors escaped safely from their wing and the Blessed Sacrament was removed to safety, but when the community was counted six were found to be injured and four were missing. Probably overcome by smoke in sleep or trapped in their efforts to rescue others, their soul went home to God, Who will receive their dedicated lives into His everlasting joy.

The homeless community experienced the speedy charity of the Red Cross and the people of the Berkshire County in the form of medical help, clothing and lodging. Fellow Jesuits and Students of Cranwell School were quick in their aid, and offers of help and lodging poured in from all parts of the Assistancy. The Juniors and Novices were quickly clothed and received by the novitiates of Plattsburg, St. Andrew's and Wernersville.

VOCATIONS from Jesuit colleges: Of last year's students, 396 are listed as having entered novitiates or seminaries.

<i>Jesuit Novitiates</i>	<i>Novitiates of Other Orders or Congregations</i>	<i>Diocesan Seminaries</i>	<i>Total</i>
112	145	139	396

This is the first year that these statistics have been compiled. Some colleges acknowledged that their statistics are not complete. The number, then, in actuality is higher.

VOCATIONS from Jesuit high schools during the school year 1954-1955 were above the average compiled for the years 1940-1953:

	<i>Jesuit Novitiates</i>	<i>Novitiates of Other Orders or Congregations</i>	<i>Diocesan Seminaries</i>	<i>Total</i>
Total 1954-1955	146	25	75	246
Average 1940-1953	118.4	27.0	62.5	207.9
Average per school 1940-1953	3.1	.7	1.7	5.5
Average per school 1954-1955*	3.84	.66	1.97	6.47

* 38 schools counted; Brophy, Loyola (Missoula) and McQuaid high schools not included since they had no graduating classes.

BUILDING: *Jesuit High School* (New Orleans)—ground broken for new gymnasium.

St. Louis University High School—new gym blessed by Archbishop Ritter.

Jesuit High School (Tampa)—new school dedicated in presence of Cardinal Stritch and other dignitaries.

St. Peter's College—ground broken for Dineen Hall.

Santa Clara—ground broken for McLaughlin Hall.

Marquette—Federal loan of \$2,890,000 approved for new dormitory.

Rockhurst College—preliminary approval for federal loan for new dormitory.

AWARDS: *The Triumph*, yearbook of Ateneo de Naga, Philippines, won Medalist Award of Columbia Scholastic Press Association. The Blue and Gold school of the Ateneo de Naga also won a first place magazine award from Columbia Scholastic Press. Also, Francis Garchitorea of the Ateneo's college division won first place in United Nations' Oratorical contest in Manila.

Bellarmino Quarterly, Fairfield Preparatory, won Medalist Award from Columbia Scholastic Press Association.

Regian, 1954 yearbook of Regis High School (N. Y.) won Medalist Award from Columbia Scholastic Press Association.

The Tiger, Jesuit High School, Tampa, selected as one of the four national prize winners in recent editorial contest of Extension Magazine.

RARE HONORS were extended to Father Paul Reinert, President of St. Louis University, when he was elected President of the influential North Central Association and also President of the College and University Department of N.C.E.A.

NATIONAL SCIENCE FOUNDATION AWARDS: of 296 pre-doctoral fellowships, 16 were awarded to Catholic college students. Among Jesuit colleges St. Joseph's received 3, University of Detroit 2, Marquette, St. Louis, Spring Hill 1 each.

FAITHFUL SERVICE: St. Peter's College will confer honorary degrees on nine lay teachers of the high schools of the N.Y. Province in recognition of their long, faithful, and self-sacrificing labors. Years of service of the nine range from 40 to 28.

SAN FRANCISCO's DONS undefeated in season's play and in tournament play, winners of 55 consecutive games, were easy choice for Number One Team among the Nation's basketball teams. The basketball triumphs added to the celebration of the Centennial of the University of San Francisco.

SMALL BUSINESS CLINIC was held at Regis College, Denver, on Tuesday evenings for 8 weeks. Enlisting the aid of outstanding business men and bankers of Colorado, the clinic delved into the problems of small business.

KNOW-ENGLISH CONTESTS, which point out the importance of a knowledge of Latin for better understanding of English, have become an annual event in an increasing number of dioceses.

CLASSIC QUESTION: Father Knoepfle of St. Ignatius High School, Chicago, addressed forty Latin teachers of the Greater Cleveland Classical Club on the topic "Can High School Students be taught to read Latin?" (The answer was "yes.")

CAN OUR GRADUATES READ their own diplomas? It has been found that many graduates cannot translate the Latin words on their diplomas. Henceforth, diplomas at Creighton University will be written in English.

MEMORIAL EXHIBIT of the life and works of Father Alfred Barrett, Poet, Playwright, Journalist, Painter, was on display at Fordham University. Featured were copies of Father Barrett's poems, manuscript of his drama of the Passion, "O My People," and 40 of his water colors painted while he was a chaplain in Europe.

A SOLAR FURNACE capable of developing temperatures up to 9,000 degrees Fahrenheit has been unveiled at Fordham by Tibor Laszlo, director of the high temperature research laboratory. It has been hailed as one of the greatest forward steps in high temperature research.

STORM WARNINGS: A meteorological station to observe and warn against hurricanes is planned for the Loyola University, New Orleans. Father Ernest Gherzi, S.J. for thirty years operated the largest private observatory in the world before being expelled from China by the Reds. Father Gherzi hopes to set up a chain of hurricane stations from New Orleans to Montreal.

GIANT MAGNET: A giant electromagnet, so powerful that its poles exert a pull toward each other of more than a ton, has been built at Marquette under the direction of Father Lawrence W. Friederich, instructor in Physics. The field of the magnet is almost five times as strong as those used for heavy lifting in Milwaukee's industrial plants and scrap yards. It uses less electricity than a dozen household toasters.

DESIGNING JESUIT: Father Laurence Green, instructor in Engineering Drawing at the University of Detroit was selected to serve on the panel judging architectural projects submitted to the Ford Motor Company for awards in their Industrial Arts Awards Program which encourages workmanship among students and teachers in the field of industrial arts.

SELF-ANALYSIS Project at Gonzaga University is half complete. 176 separate recommendations have been submitted by faculty researchers to the steering committee.

HAM AWARD: John Jeffrey, B.S. Chem. '58, operator of the Holy Cross campus radio station, contacted over 100 stations in over 50 countries, thus winning the regional A.R.R.L. award.

NINETEEN COLLEGE PRESIDENTS are among 4,743 who hold degrees from the Graduate School of Fordham University.

DEEP FREEZE: Father Daniel Linehan of the Weston Seismological Observatory of Boston College visited Antarctica as a member of the Naval Expedition "Deep Freeze" to conduct geophysical surveys amid the ice of that little known continent.

GREATER CREIGHTON COMMITTEE held its first Convocation, March 23 and 24. Cardinal Spellman and General Lucius Clay, U.S.

army (retired) were featured speakers. Business and civic leaders and alumni were invited to review the University's building and long range development plans and to advise on specific problems.

4,000 POSTCARDS AND LETTERS from all types of people were received by Father McQuade of John Carroll after his four-week series on Communism, televised by N.B.C. Television.

FIRST PLACE in the Mid-West Catholic Speech League Debate Tournament was captured by Loyola Academy, Chicago.

IGNATIAN YEAR ESSAY CONTEST was a feature of the St. Xavier High School Ignatian Year. Sponsored by the *Xavier Prep*, the contest gave prizes of \$25.00 each to four winners who wrote the best essays on St. Ignatius and the Jesuits.

IGNATIAN YEAR SCHOLARSHIPS are being awarded by Georgetown University. Forty-two scholarships are to be awarded, one to each of the American Jesuit high schools. Each scholarship is valued at \$2,600 and provides full tuition.

SOCIAL JUSTICE, a new book by Father William F. Drummond, Professor of Moral Philosophy, Weston College, probes the nature of a virtue very necessary in our times and much commended by the Supreme Pontiffs, but one not easy to define and to apply.

DICTIONARY OF SCHOLASTIC PHILOSOPHY by Father Bernard Wuellner of John Carroll defines 1600 terms and phrases used by Scholastic philosophers. It is the work of twelve years of compilation.

THE POPES ON YOUTH by Father Raymond Fullam of Canisius High School has attracted widespread favorable comment. After years of research in the writings of the Sovereign Pontiffs and after wide, practical experience with the problems of youth, Father Fullam has assembled a valuable and authoritative sourcebook. Published by *America Press*.

EPIC FEAT: On Sunday afternoon, May 20, the Homeric Academy of Regis High School, New York, presented a symposium on the *Iliad* of Homer. Fourteen seniors were publicly examined on the entire text and background of the *Iliad*. The panel of examiners included Dr. Mabel Lang, Bryn Mawr College; Andre Michalopoulos, Royal Greek Embassy; James A. Notopoulos, Trinity College (Hartford); Antony E. Raubitschek, Princeton University; James H. Reid, S.J., Fordham University; and C. Bradford Welles, Yale University. In preparation for the

symposium, each of the students examined the entire Iliad in text and commentary, preparing with special mastery an assigned six books, and was required to submit a paper representing his reading and research in an assigned field of Homeric scholarship.

FULBRIGHT AWARD was given to Father Raymond V. Schoder, assistant professor of Classics, West Baden College, to lecture on the Classics at Roman Catholic University, Nijmegen, Netherlands.

CLASSIC AWARD: Leo C. Curran, Fairfield Preparatory '52, won a scholarship to Yale. During his 4 years at Yale he compiled an outstanding record. A recent six-hour competitive examination conducted by the Yale Classics Department found him the winner of the Biddle Prize, which is a two-year scholarship for advance studies in the Classics at Oxford.

G. I. JESUITS: Fourteen former servicemen will be ordained Jesuit priests at ordination services in various parts of the country. In previous years nine had been ordained. The number will increase in the next few years to 30 or 40 a year.

Books Received

American Alumni Council, *1955 Yearbook*, "The 'How to' of Educational Fund Raising." Washington: The American Alumni Council, 1955. Pp. 199.

Andrews, F. Emerson, *Philanthropic Foundations*. New York: Russell Sage Foundation, 1956. Pp. 459.

Bogue, Jesse P., (ed.), *American Junior Colleges 1956*. Washington: American Council on Education, 1956. Pp. 584.

Drummond, William F., S.J., *Social Justice*. Milwaukee: Bruce Publishing Company, 1955. Pp. 132.

Henry, Nelson B., (ed.), *The Public Junior College: Fifty-Fifth Yearbook of the National Society for the Study of Education; Part I*. Chicago: University of Chicago Press, 1956. Pp. 347.

Henry, Nelson B., (ed.), *Adult Reading: Fifty-Fifth Year Book of the National Society for the Study of Education; Part II*. Chicago: University of Chicago Press, 1956. Pp. 279.

Institute of International Education, *Handbook on International Study, 1955*. New York: Institute of International Education, Inc., 1955. Pp. 350.

Irwin, Mary (ed.), *American Universities and Colleges 1956*. Washington: American Council on Education, 1956. Pp. 1210.

Keller, Franklin J., *The Comprehensive High School*. New York: Harper and Brothers, 1955. Pp. 302.

Kiger, Joseph C., *Operating Principles of the Larger Foundations*. New York: Russell Sage Foundation, 1954. Pp. 151.

Murray, Thomas E., *The Predicament of Our Age*. New York: 1955. Pp. 116.

Palacin Iglesias, Gregorio B., *La Educaion en los Estados Unidos y en Latino America*. Coral Gables, Florida; 1955. Pp. 344.

Rita Mary, Sister (ed.), *The Mind of the Church in the Formation of Sisters*. New York: Fordham University Press, 1956. Pp. 282.

Useem, John and Ruth Hill, *The Western Educated Man in India*. New York: The Dryden Press, 1955. Pp. 237.

Education in Sport

By positive action, education in sport will tend to develop the faculties of the intelligence and the will, especially in competitive contests: the former by training youth to reflect, to judge, to use wisely his energy, to foresee the tactical movements of his adversaries and to be able to seize the opportune moment for the use of his own reserve energy and dexterity.

More difficult is the training of the will, whose vigor in competitive sport can said to be the determining factor of successful effort, while being at the same time the most important advantage that the young man may derive for his life as a man and a Christian. Everything can contribute to this education: the consciousness of duty, the legitimate desire for victory, small sacrifices gladly accepted, a proper sense of honor. The presence of a will prepared to engage in competition is evidenced in careful and methodical training, in perseverance following upon failure to win, in resistance to stronger competitors, in bearing discomforts, in courage and in self-mastery.

Education in sport aims also at developing in the young the virtues proper to this activity. These are, among others, loyalty that excludes taking refuge in subterfuges; docility and obedience to the wise commands of the director charged with the training of the team; the spirit of self-renunciation when one has to fade into the background in order that the interests of the team may thereby be furthered; fidelity to obligations undertaken; modesty in victory; serenity in adverse fortune; patience towards spectators who are not always moderate; justice if the competitive sport is bound up with financial interests resultant from voluntary agreements; and, in general, chastity and temperance already recommended by the ancients themselves.

Address of His Holiness Pope Pius XII to the Members
of the Italian Sports Federation, October 9, 1955.

